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The Church and the Social Problem

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The Church and the Social Problem

A Study in Applied Christianity

BY

SAMUEL PLANTZ,

President of Lawrence University



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To Father and Mother

THIS BOOK IS

Dedicated

IN LOVING GRATITUDE AND FILIAL AFFECTION

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PREFACE



THIS volume is written with the conviction that the Christian Church of the twentieth century faces a crisis of the utmost importance; and that it can only meet the needs of the age by adapting its teaching and methods of work to the peculiar conditions of our times. This fact has been often pointed out during the past few years by men of masterly power, but it must be confessed that few of the workers in the Church have heard the call and earnestly assumed the task of applying Christian principles to the social problems of our modern life. Many pulpits seem stereotyped in thought and utterance, and many Churches cemented in the forms of their activity. While this condition pertains, there is a demand for the multiplication of literature on Christian Ethics, and the application of the Gospel to society. It is hoped that the present discussion will con-

Preface

tribute something to the awakening that is needed, and assist in bringing Christian ideals into the domain of our social and industrial life.

When the author was asked about six months ago, by the Book Editor of the Methodist Church, to prepare a book on "The Church and the Social Problem," the manuscript to be in by midsummer, he at first refused, owing to the pressure of classroom duties and administrative cares, but later thought he saw a way to secure some time for literary work, and accepted the invitation which had been extended. Unexpected duties, however, soon arose, so that the investigation and reading intended were largely rendered impossible, and revision in the time allotted, seemed out of the question. However, the theme is one on which the writer has long had convictions, and he trusts that his meditations, although somewhat hastily put together, will not be without suggestiveness. He regrets that he has not had time to run down quotations which he has taken from notes which have been accumulating for some years, so as to give in all instances the work and page of the author. These state-

Preface

ments are made more in the interest of the literary form and quality of these pages than the conclusions reached, for these have been matters of opinion which have been maturing for years.

The subject has seemed to the author to naturally divide itself into three parts: First, it seemed necessary to study the present situation; second, to consider whether the Church has a special mission to society as well as to the individual; and, third, to bring forward some things the Church can and ought to do in order to meet the obligations which the problems of the hour impose upon her. The purpose and effort of the book are to investigate these phases of the subject.

SAMUEL PLANTZ.

APPLETON, WIS.,
July 24, 1905.

CONTENTS



CHAPTER	PAGE
I. THE IMPORTANCE AND DEVELOPMENT OF THE SOCIAL PROBLEM,	13
II. THE CHURCH AS AFFECTED BY THE SOCIAL PROBLEM, - -	73
III. THE CHURCH AND SOCIALISM, -	108
IV. THE SOCIAL MISSION OF THE CHURCH, - - - - -	151
V. THE SOCIAL WORK OF THE CHURCH, PAST AND PRESENT,	203
VI. THE PROPER ATTITUDE OF THE CHURCH IN THE SOCIAL CRISIS, -	242
VII. HOW THE CHURCH MAY HELP SOLVE THE PROBLEM, - - -	277

The Church and the Social Problem



CHAPTER I

THE SOCIAL PROBLEM

EVERY age has its particular characteristics. While the features of earlier times are in a measure carried over to those which succeed them, there is, nevertheless, always some movement or tendency which projects itself into the foreground to distinguish a particular historic period from others. At one time the characteristic is predominantly military, at another political, at another religious, and at another industrial. This is as true of the present age as of others, and perhaps more so than heretofore.

It is often true that men do not under-

The Church and the Social Problem

stand what the characteristics of their own time are, the revolutions which are slowly going on in their midst, the tendencies which are gradually maturing, and which will mean, when consummated, changes the most far-reaching and significant. Few great movements come to a crisis at a stroke. Historical processes require time. They grow from decade to decade, widening their influence, getting more and more acceptance in the minds and hearts of the people, until they become dominant factors, challenging attention, and constituting the characteristics of the period. We are unquestionably in such an educational stage to-day and we are developing a social crisis which, when it shall have consummated, will be one of the most far-reaching and important which the world has seen. The movement is towards a social reconstruction, and it is going on, not in one community, State, or nation, but is international, extending throughout the civilized world. The sentiment is rapidly growing that we need, for the good of the greatest number of the people, a change

The Social Problem

in the social organization, a change so radical that the present order will be supplanted by one constituted on new principles, and working to new ends.

The evidence of this can be seen on every hand. We note it in the social discontent which everywhere abounds, and which clearly indicates that the machinery of society is not running smoothly. That there is such discontent no one will be disposed to deny. Its rumblings are heard in all civilized nations. It was hoped that this country, a land of freedom, where political power is in the hands of the voters, where there is no titled class, and no hereditary distinction, where each man can earn the position, place or possession to which his intelligence, industry, and ability justly entitle him, would be spared the struggle, the contention, and the conflict which is characteristic of society in other lands; but the expectation has been vain, for few countries have been the scene of greater conflicts between classes, of more continuous social disturbances, or fiercer contentions and struggles, than our own. The social problem throbs in the at-

The Church and the Social Problem

mosphere of the time. It finds expression in the literature of every country. Book and magazine repeatedly discuss it. The daily paper is constantly expressing it. The investigations of scholars are seeking to fathom it. It has entered the courses of study in our colleges and universities. The legislators of States and nations are attempting to find means to alleviate or remedy it. New political parties are developed because of it. All forms of organizations are originated to assist this or that faction interested in it. The wildest and the most diverse schemes and theories are advanced to solve it. On every hand agitators and orators are arguing the various phases of it. Nothing is more common than for us to hear about the injustice of the present social system, the inequality between the condition of the rich and the poor, the luxury of the capitalist, the hardness of heart of the employing class, the long hours of labor, the smallness of the pay, the increase of poverty as the result of social conditions, and a hundred other topics which show that social unrest is a dominant

The Social Problem

characteristic of our time. Many persons are becoming alarmed and think the whole social structure is tottering to the fall. They say that we are on the eve of revolution and that the ground is beginning to tremble under our feet. They expect soon to see our whole economic system, built up by centuries of experience and effort, laid waste in a day. Says Wm. T. Stead, one of the keenest observers of the movements of the times: "Everywhere the old order is changing and giving place to the new. The human race is now at one of the crucial periods in its history when the fountains of the great deep are broken up, and the flood of change submerges all the old established institutions and conventions in the midst of which preceding generations have lived and died." General Lew Wallace, the distinguished soldier and author, is said to have remarked when on his death-bed that the time is not far off when the workingmen will rule this country.

That there is some justification of the alarm, or, at least, concern of many of our ablest economists, many facts indicate. If

The Church and the Social Problem

the unrest were the result of commercial depression, of a financial panic throwing thousands out of work, the matter would not be so serious, but this is not the case. It persists in prosperity. Few periods in the industrial history of our country have been more favorable for labor than the past five years; and yet these years have witnessed the most gigantic social conflicts—strikes of the greatest magnitude having occurred, almost paralyzing for a time certain industries, and causing many mouths to be without bread. Every year many millions of dollars are lost by the great strikes and lockouts which arise. One hundred thousand men are often out of work, because at war with their employers and unwilling to accept the terms they set for labor. The trouble is in all parts of the country and in all industries. Several times State troops have had to be called out, and occasionally the United States has been compelled to take a forceful hand in settling a difficulty. It is not easy to estimate the financial loss of these disturbances to both labor and capital, but it amounts to many millions. It has been

The Social Problem

stated that, "during seven and one-half years in the principal cities of the United States, there were six thousand controversies between employers and employed, of such considerable size that they were worth reporting in the official reports of the United States—almost one thousand a year; and by means of these strikes the employed lost nearly \$35,000,000, and the employers lost over \$28,000,000. Sixty-three millions of dollars have been spent in industrial war in seven and one-half years in the principal cities of the United States." These conflicts, besides financial loss, often lead to violence; and but for the protection of the police or the State militia, would frequently result in vast destruction of property and loss of life. The only thing that saves us is the arm of the law, the force which makes it difficult to effectively appeal to cudgels and brickbats.

The present industrial situation has been thus described by Dr. Francis Peabody, of Harvard University: "The form of the industrial problem has become determined by the amazing expansion of modern industrial methods, the vast combinations of

The Church and the Social Problem

employers and of employed, and the enormous prizes which reward strategy or good fortune. These characteristics of modern industry have brought the factors of industry to a situation which appears not unlike a state of war. The forces of production are maintained on a war footing. The modern captain of industry is of the same stuff which makes great generals. He is a far-sighted, determined leader of men, with his mind fixed on a single end, and with an industrial army at his command. Over against him are many opposing forces—the force of his immediate competitors in business, the remoter hostility of competing nations, and, more than all, the spirit of industrial disaffection stirring in his own troops and inciting to mutiny. More and more the industrial world finds itself occupied by two armed camps—the force of the employers combined to resist what seems the unreasonable demands of the employed. Strikes and lockouts are temporary raids across the enemy's frontier; organization on both sides disciplines and drills the contending armies; industrial arbitration, like international arbitration, offers itself as a

The Social Problem

last substitute for battle; while, hanging on to the skirts of the two factors, threatening the employers with violence, and weakening by its competition the power of the employed, is the unorganized and shifting mass which we call the army of the unemployed."

We note, therefore, that the present condition is one of segregation of classes rather than of unity. The close adhesion between labor and capital which used to exist, the social solidarity, is threatened, if not destroyed. In former times the classes were in much closer social touch. There were fewer capitalists, and mutual interests were closer. The feudal lord and his men were held together by common dangers, and by the fate of the one settling that of the other. In our new era of industrial development, labor and capital belong to different spheres, and although the cottage may be in the same block as the mansion, the social chasm between the two is not bridged. The acquaintance between masters and journeymen which characterized the mediæval guilds is not known under the factory system, where the only bond

The Church and the Social Problem

that exists is the contract on the market price of labor. This develops social cliques, classes, and parties, each ignoring one another's interests, and organizing and combining to promote their own. Self-seeking and self-interest become the rule, with the inevitable result of factional antagonisms and animosities.

This brings us to a point where we may define the social question, or at least explain it. The phrase is not an exact one, and may mean in its particular content quite a different thing in one age from what it means in another. Indeed, different men may understand it differently when it comes to exact definition, some thinking of it as the wage problem, others the accumulation of capital in the hands of a few, and still others the injustice of the present social system; but while differing in their thought of its particular content, in its wider bearings there is general agreement as to what the social problem is, namely, that it relates to the economic conditions of society and especially to the way men are to proceed to improve these conditions. It is a movement of a social class to so modify

The Social Problem

and reconstruct the existing social order as to advance its own interests. It is nothing strange, but a constant factor in race progress and social evolution. Said Karl Marx, in words often quoted: "The history of all society thus far is the history of class strife." Many people overlook this great truth, and speak of the social problem as something new under the sun; but though modern in its form, modified by the conditions of our own age, it is an old problem, one that dates back to the beginning of social organization and human advancement. We find it in ancient Egypt and Assyria. Greek and Roman poets sang of a golden age "when there was no violence or fraud, and when all things were in abundance, and in common." But poetry and mythology apart, Greek history and Greek philosophy project the social question.

Says that great student of the philosophy of history, Robert Flint: "But what makes the history of nations like Greece and Rome of vast practical importance to a student of Socialism is not so much any socialistic legislation to which these nations had recourse, or any socialistic theories to be

The Church and the Social Problem

found in some of their writers, as the examples which they have left us of cultured and powerful peoples ruined by failure to solve aright the social question. The direct and immediate cause of the ruin of the Greek cities was neither the falsity of their religion nor the prevalence of slavery. The poor had political rights and powers, and they used them against the rich to obtain equality of wealth, sometimes imposing all the taxes on them, sometimes condemning them to death or exile, sometimes abolishing debts, sometimes equally dividing property. The rich resisted by all means in their power, by violence and fraud, conspiracy and treason. Each Greek city thus included, as it were, two hostile peoples, and civil wars were incessant, the object being in every war, as Polybius says, 'to displace fortunes.' This ruined the Greek cities. . . . Rome suffered and died from the same malady as Greece. Before the close of the Republic she had twice experienced a social revolution of the most sanguinary nature. She sought a refuge and remedy, and at the expense of industry it fed and pampered an idle pop-

The Social Problem

ulation. This solution secured rest for a time, but naturally ended in utter exhaustion and ruin."

The same is largely true of the history of the Hebrew people. One can not read the prophetic utterances of Hosea, Isaiah, and Jeremiah, without realizing that Israel had its social problem and its antagonistic classes, and that the calamities of her national history arose largely from them. The same is true of other nations. In the Middle Ages the social problem was in evidence, and brotherhoods and guilds and orders were established to assist men in their efforts for social betterment. But while the social problem is a question of every age and nation, it assumed a new significance and importance at the beginning of the nineteenth century. The way had been prepared for this by that fearful chapter of history we name the French Revolution, and the conditions which led up to it. Rousseau and the encyclopedists had been proclaiming the equality of men by nature; and while much that they said was false, they nevertheless awakened the spirit of human liberty, and drove nails in

The Church and the Social Problem

the coffin of despotism. In the French Revolution, the people learned their power, and the spark of liberty was lighted, not to be again extinguished. Since then 180,000,000 Europeans "have risen from a degraded and ever-dissatisfied vassalage to the rank of free and self-governing men." But more than this, the ideas which had been seething in the struggle found most able exponents, and were developed into social theories which have been spread and had tremendous influence in developing the present form and phase of the social problem. The names of Saint Simon, Fourier, Blanc, Proudhon, Marx, and Lassalle, are sufficient testimony to the affirmation.

If we turn to study the causes of the present development of the social problem there are various facts which must command our attention. The first of these is the rise of the laboring man, his increased intelligence, and his developed ambition. He started a slave, rose to the condition of a serf, and now has come to be an intelligent freeman. In former generations he was ignorant, did not read, for there was no

The Social Problem

school door thrown open, asking him to enter. Few people realize how rapid has been the development of modern education and popular intelligence. They do not stop to think what tons of ignorance the common school and the newspaper have, during the past fifty years, lifted from the brow of the laboring man. It is stated on good authority that twenty-three of the twenty-six barons who signed the Magna Charta made their marks, and only three could write their names. It is not so long since many men in the English Parliament could neither read nor write; and for the laboring classes to do either was almost unthought of. Mackenzie tells us that fifty years ago the post-office of Great Britain and Ireland carried thirty-six million letters annually, but now it carries two hundred and fifty millions. The atmosphere in which the laborer of to-day moves throbs with intelligence. The schoolhouse with its compulsory attendance has come and taught the new generation of labor the elements of learning. The daily paper has become perhaps even a greater educator. It has been affirmed that in the

The Church and the Social Problem

United States fifty-four copies of periodicals per year are printed to every one of the population. They come out in all languages, and are hawked on the streets from early morning until late at night. They are full of interesting material; life in all its phases, and especially in its sensational and sinful tendencies, is depicted. They tell the doings of the world, and particularly of the economic world. Besides the newspapers are the free libraries with their well-laden shelves, and established in all our cities. Then the "unions" are centers of intellectual quickening, if not always of sound reasoning, for here questions of personal interest are discussed pro and con, and often able addresses are delivered. It is remarkable how many men of talent these organizations have developed. This can be seen in the great organizing ability of the leaders, and the skill with which they represent their constituents in the contests of labor.

This wonderful quickening of the life of the common people can but show itself in the desire for improvement, in new demands for social justice, in a determina-

The Social Problem

tion to have more of this world's goods for themselves and their families. It can not help but change the masses from what Carlyle called them, "the inarticulate multitude," to a speaking throng whose voice must be attended to. Well has it been said of the new condition, "The economics of the school and of the study do not reign in undisputed supremacy; they are confronted and challenged by the economics of the workshop and the trade union." The laborer has become self-conscious. He has at last awakened to realize what it is to be a man, what a man's rights are, and what his possibilities in living are. He has come to believe that his life is not attained when he is a cog in the wheel of general prosperity, when he is the well-fed slave of the industrial system, or one of the factors in another man's wealth and happiness. He has awakened to feel that he is meant for larger things than mere drudgery, than to be a mere thing of toil. He finds new wants developed in his life, and he is not content to see a few men get a monopoly on goods which he feels are necessary for his well-being as much as

The Church and the Social Problem

theirs. It is not simply a question of having his lower needs and wants supplied. The laborer of our time is probably better paid and in a better state than ever before; but the great fact to be noted is his needs are more; for with education his life has expanded and his wants consequently multiplied. He is a larger and richer man than he was fifty years ago, and hence for his contentment he must have a larger share of the instruments and means of life. The discontent is thus to no small extent an index of progress. The laboring man has developed to feel that right and privilege are not bounded by station or title or possession, but only by the generic quality of manhood; that it is the soul which entitles the man to certain privileges and opportunities, not the fact that he employs or is employed. The worth of man is in the fact that God has constituted him a person and not a thing, and as a person he has as much value as any other man with like intelligence and moral purpose. He does not object so much that other men have more property than he, if he can see that a free opportunity is given him for his

The Social Problem

enterprise and talent to assert themselves. As long as the path is open from the lower station to the higher, as long as there is a fair chance to win in the contest, he will not be especially restless. But where the possibility of advancement is interfered with by industrial conditions, when monopoly builds a wall around opportunity, when the ladder on which he can climb upward is broken down, when no effort can meet the wants which have been awakened in him by his progress and new sense of value, then he comes to hate the existing social order, is ready to listen to the harangue of the agitator, and often to follow the revolutionist in seeking to set up a new condition on the ruins of the old. One of the real dangers in the present situation is that men are being rated too low, and their good is being sacrificed to nineteenth century commercial greed and success. Labor has a right to feel that the system is not considerate of the man of brawn, that his place as an independent factor is not secured, that machinery, competition, etc., are putting him in a position incommensurate with his worth as a man,

The Church and the Social Problem

and out of which he can not rise to take his true place in the march of progress. Having taken a step forward, having grasped the democratic ideal for society, we may be sure he will not retire from the struggle, but will more and more regard the social situation which places wealth so largely in the hands of the few as irrational, immoral, and irreligious—a condition which he must not tolerate, or permit to prevail. Hence we may be sure we are at the beginning and not at the end of the social problem, that it will continue until the laborer feels that he has a living wage, his true rights as a human being, conditions of existence in which he can live and be a man, a chance to provide for his family the education and comfort which twentieth-century living demands.

Another cause of the social unrest is the development of the factory system. Much has been written on this subject, and much that is erroneous has been said. Thus we are told that machines take the place of men, and steal the bread from the mouths of toilers; but we believe it has been conclusively shown that machines and factories

The Social Problem

have given work to two men where one has been displaced. Nor has the factory debased men. Ruskin, in "Stones of Venice," makes such an accusation. He says: "It is not, truly speaking, labor which has been divided, but men—divided into mere segments of men, broken into small fragments and crumbs of life; so that all the little piece of intelligence that is left in a man is not enough to make a pin or a nail, but exhausts itself in making the point of a pin, or the head of a nail." But facts do not sustain such accusations. The truth seems to be that the handling of machinery, and the coming of men together in factory groups, whereby they rub up against each other and exchange ideas is favorable to the development of intelligence; and our laborers in the mills of to-day are the brainiest workmen the world has yet known. Nor can it be shown that the toil of the laborer is harder and his wage smaller than under the old journeyman system; but on the contrary there is every indication that the reverse is true, that men toil less hours and receive better pay than ever before. The strain comes now more on the iron of

The Church and the Social Problem

the machine than on the muscles of the man, and the evening hours are the laborer's own, to read or to enjoy social communion. But although wages have increased forty per cent since the walls of the factory went up, and though labor is more abundant, there is one phase of the factory system which has doubtless helped to develop social unrest, and this is the fact that it has tended to place the employer and the employed out of social touch. Formerly individuals initiated, superintended, controlled the business. The employer knew his men, and they knew and understood him. Usually they were visibly associated in the work of production. Often they worked side by side. The laborer felt himself a "workman and not a work hand." He talked with his employer and his fellow laborers and their voices were not drowned by the clatter of machinery. But when machinery came and large factories were builded, and stock companies began to take the place of individual ownership, the owners of the business became separated from the men in their employ, and were known to them only by name, if indeed by

The Social Problem

that. Personal contact ceased. The head of the great institution came to live in a delightful suburb, or in a country home surrounded by all the luxury wealth can bring. His men, meanwhile, lived in alleys and tenements. Superintendents ran the mills, men who felt more responsible to stock-owners and capitalists than the men; for they knew that promotions would come through the profits they could show, and the amount of work they could get done. If a dispute arose, the superintendent told the men he could do nothing; his authority was limited by the rules and demands of the company. If his hand was heavy on their shoulders, he had the excuse that he was acting under the rules of some board of directors, from whose decision there was no appeal. The men soon came to feel that "corporations have no souls," that their lives are in the hands of an impersonal organization with which they have no touch except to feel its force, and that there is no sense of justice, or moral interest or purpose, in it, but it would grind their faces into the earth for more gain. The human elements which used to exist

The Church and the Social Problem

between employers and employed are sacrificed to the commercial; and sympathy, human interest, conscience are forgotten words. Even in the industrial conflicts which occur, the owners do not, as a rule, talk things over with the men, but conduct negotiations through attorneys, agents, or appointed representatives. Says Arnold Toynbee: "As the result of these changes, the workingman, divided from his employer, and receiving from him no benefits, regarded him from a distance with hatred and suspicion as a member of a dominant class. The employer divided from his workman and conferring upon him no benefit, looked upon him uneasily as the member of a subject class, claiming a dangerous independence. The gulf between the two classes seemed, and to many still seems, impassable."

Another cause for the rise of the social problem in its modern phases is the unequal distribution of wealth which is characteristic especially of our time. The introduction of steam and machinery, together with the discovery of vast natural resources of a mineral character, has made

The Social Problem

it possible for men to amass great fortunes and live in the greatest possible luxury. Few people realize how large a part of the world's wealth is in the hands of a few capitalists. Mr. G. K. Holmes gives the following as a result of his investigations: "Ninety-one per cent of the 12,690,152 families of the country own no more than 29 per cent of the wealth, and 9 per cent of the families own about 71 per cent of the wealth." "We are now prepared," he adds, "to characterize the concentration of wealth in the United States by stating that 20 per cent of it is owned by 300 of 1 per cent of the families; 51 per cent by 9 per cent of the families (not including millionaires), and 29 per cent by 91 per cent of the families." "About 20 per cent of the wealth is owned by the poorer families that own farms and homes without incumbrance, and these are 28 per cent of all the families. Only 9 per cent of the wealth is owned by tenant families, and the poorer class of those that own their farms or homes whether under incumbrance, or those together constitute 64 per cent of all the families. As little as five per cent of the

The Church and the Social Problem

nation's wealth is owned by 52 per cent of the families, that is, by the tenants alone. Finally, 4,047 [millionaires] families possess about seven-tenths as much as do 11,593,887 families. It has been said that Jay Gould made, during twenty-five years, an average of \$4,000,000 a year, or \$13,000 a day; that Mr. Rockefeller has made an average of over \$35,000 a day for every working day since he began business for himself; and that Mr. Carnegie had accumulated a fortune such that when he retired it brought him a daily income of over \$50,000." When we remember that the day laborer in this country, the most favored in the conditions of labor, does not receive an average of one dollar a day, it is not strange that many believe with James Russell Lowell in "giving to the hands not so large a share as to the brain, but a larger share than heretofore in the wealth they must combine to provide."

These vast fortunes which have been built up under the present industrial system have aroused the ire of the laboring class, and the feeling has come to prevail that the few have fattened by despoiling the many.

The Social Problem

We accordingly often hear it said that "no man can honestly earn a million dollars, and whoever has such a sum is a robber, he has stolen it from the masses." While this is not a statement which can be proved, we can not wonder that the proletariat feel a smarting sense of injustice, when they consider their condition as compared with the rapid development of the capitalist class. They realize that relatively their circumstances have not improved with those of the employing class, and they are strong in the conviction that they have not received their just and legitimate share of the profits of industry. They consider that they have produced the wealth which their employers enjoy, and that others are profiting on the fruits of their toil. Their difficulty is not that their economic condition has grown worse—for most of them would admit that the condition of labor and especially in the United States is better than it has been at any other age of the world—but they do hold that relatively they are not receiving as much as is just and due, and that the demands of modern life, the social and intellectual character of the

The Church and the Social Problem

times, is such that men can not participate in it on the wages that have been paid. They therefore demand a much larger share of the profits which they have helped to earn.

In behalf of this position of labor there is much to be said. All have to admit that goods are not ethically distributed; for we behold many who have such a superfluity of wealth that they are hindered rather than helped in their development, while others have so little that they are shut out from a fair chance of rising to their true selves. There should be such a distribution of economic conditions that the ends of humanity, rather than of favored individuals, shall be subserved. This is simply justice. While we do not believe that each should share alike in the possessions of the community, but that some men with higher taste and larger ability should receive more than others, yet we hold that property should not come largely into the hands of a few; for prosperity and the opportunity for self-realization depend on its wide and general distribution. There can never be a true social prosperity where there is a

The Social Problem

sharp contrast between the rich and the poor, where wealth is in the hands of a few, while many are deprived of the means necessary for a development of life in happiness and virtue. Where there is a society that has affluence on the one hand and poverty and misery on the other, there will always be a society rocked by social discontent, if not on the eve of revolution or dissolution. We must have in a prosperous State a large middle class of comparatively well-to-do people, not so rich as not to need to work, but also not so poor as to feel constantly that the wolf is at the door. There will always be poverty in society as a result of social conditions, lack of talent, unfavorable circumstances of one kind or another, and especially as the result of improvidence and vice, just as sickness will arise with the best sanitary arrangements; but poverty should be exceptional rather than general, and misery should be rare in comparison with happiness.

The selfishness of the rich is also an incitement to social unrest. Many men of wealth have not learned their social responsibility. They do not seriously feel that they are

The Church and the Social Problem

their brother's keeper. With some notable exceptions, capitalists regard money as their own and to be expended for their own pleasure. Many are as exacting when worth millions as they were when worth hundreds. Others are most extravagant in their tastes and wastes. When the poor toiler learns that his employer has spent \$10,000, or as high as \$100,000, on a banquet to friends; when he sees him build a \$500,000 home; when he learns that he has spent \$10,000 on flowers at a ball; when he sees his daughters laden with diamonds, and his worthless sons wasting vast sums in riotous living, there is but little wonder that he feels hard about the heart, hates his employer's name, and covets his ill-used possessions. As long as the stables and dog-kennels of the rich have a comfort which the poor man and his family can not enjoy, there will be a social problem. Men will not be content to remain quiet and see their comforts fewer than their employers provide for their brutes. The laborer's interests are so vital, taking in not only his own happiness and good, but the welfare of his family as well, that he will not sit

The Social Problem

satisfied and indifferent while his employer squanders in luxury the results of his toil.

The evils which have developed from the old economic system, and they are many, tend to arouse the laborer, and perpetuate the social question. One of these is the hard demands sometimes made on labor through the rapacity of employers. "That's a good man," says Hawkins of Scott in Kipling's "William, the Conqueror." "If all goes well, I shall work him hard." "This," the author adds, "was Jim Hawkins's notion of the highest compliment one human being can pay to another." Many employers seem to have the same gauge. Like the Egyptian taskmasters, they lay the whip of greed on the back of toil. They do not think of the weary limbs of the Samsons who lift their burdens, but are ever thinking of the greater gain which a heavier burden or a greater strain will bring. They want to cut down the force and make fifty men do what seventy could fairly accomplish. Many employers, who are themselves human, let the system of which they are a

The Church and the Social Problem

part grind, and grind hard. For examples of this we need but to consider the sweat-shop system, and child labor. Mr. Henry White has defined the sweating system as follows: "The term 'sweating system' has a general meaning, but is specifically used to describe a condition of labor in which a maximum amount of work in a given time is performed for a minimum wage, and in which the ordinary rules of health and comfort are disregarded." Our great cities are filled with shops of this kind, and it is computed that 65 per cent of all the clothing manufactured in this country is made under this system. The "task," or day's work, is constantly increasing, the screw being turned a little tighter from time to time. "Whereas, fifteen years ago," says the Industrial Commission, "the task was eight or ten coats for one day's work, the task is now twenty to twenty-two coats of the same quality. Formerly the operator, baster, and finisher could complete their task in eight or ten hours of leisurely work; now it requires fourteen hours of intense application." In "Labor Problems," by Adams and Sumner, it is stated

The Social Problem

that in New York City "the secretary of one of the unions was able to point out, from among one hundred and twenty-five persons, sixteen who were working twelve hours, eight who were working fourteen hours, six who were working eighteen hours, and four men who had come over to this country alone and were anxious to send for their families, who were working twenty hours a day. A journeyman tailor of Chicago testified before the Industrial Commission that he knew many men who worked, during the busy season, six days and three nights in the same week, and that he had repeatedly seen men work thirty-six hours without any interruption or sleep or hardly any time to take their meals." The wages received, as estimated by the same authors, from one thousand cases investigated, are for ordinary men workers, not including foremen and cutters, from \$5.50 to \$11 per week, and for women workers, from \$4 to \$6 per week. In New York City, a woman was found "who earned \$70 by twenty weeks' work, which was the entire income for the support of herself, mother, aged fifty-seven years, and

The Church and the Social Problem

sister, aged thirty-two years." Says Miss Sumner: "The evils of the sweating system can hardly be exaggerated. It is an undoubted breeder of squalor, want, intemperance, crime, disease, and death."

Of the rapacity shown by capital in the employment of children, it is not necessary to speak. In 1900 there were in the United States some 1,750,178 children at work in factories and mills, some of them working twelve and fourteen hours a day, and for an insignificant compensation. The law has now come in to limit the evils arising from this source, but the indifference of capital, and often the capital of Christian men, to the welfare of labor is seen in the fact that, before the agitation of Shaftesbury, one-third of the employees "in the coal-mines of England were under eighteen years of age, and that of these much more than one-half were under thirteen. The census of 1841 showed that about six thousand women, half of them under twenty, were employed in mines in Great Britain alone." Children of six were often found working ten and twelve hours a day, and many children were made to toil fifteen

The Social Problem

and sixteen hours a day. Such conditions appeal to the ethical sense of the workingmen and make them despise the present industrial system.

The uncertainty of employment also unsettles the laboring class. Under the present system of free contract, the workman is compelled to labor on terms his employer dictates; and if there is a slump in the market, or an overproduction, he may be told at night that he is not wanted in the morning; and thus be thrown on the pavement without any means of keeping the wolf from the door. He does not enjoy the security in this respect of the slave or serf. The organizations which have been formed to protect him in his rights are not, as a rule, strong enough to greatly assist him. He is at the mercy of conditions; can, as stated, be in demand one day, and a drug on the market the next. A fall in prices may cause his discharge, and want and ruin come to stare him in the face. Nor is it at all certain that a man dropped from one factory or establishment can find a place in another. Even in prosperous times there are a large number of the pop-

The Church and the Social Problem

ulation who have no opportunity to secure employment. Mr. Charles Booth, the statistician, affirms that in London 10 to 20 per cent of the people are not able to find positions. In Berlin and Paris there are like conditions, except that in Paris the government seeks to find work for the unemployed. In New York there are always thousands of men seeking in vain to find employment. The Brooklyn House of Industry reports that an average of one hundred and fifty men a month who want work are turned away, and this is but one of the small missions of a great city. In 1885 it was estimated that there were in the United States a million men out of employment, and in 1893 about twice that number. While statistics are difficult to gather, no one who is in touch with labor conditions can doubt that there is always an army of men looking for jobs without finding them, and that frequently extreme suffering results to families and individuals. The one right a man has is the right to labor. Society must afford every person a chance to earn his bread; and when social conditions are such that men may lose their

The Social Problem

places any time there is commercial depression, overproduction, or need for repairs, and perhaps wander for weeks and not find another job, we may affirm industrial conditions to be far from ideal, and should not be surprised if the laboring class talks about the need of a new social order.

But even more than what has been mentioned, the poverty and suffering, the wretched condition of many of the laboring class, make them hungry to do away with, or at least change, the present system. We do not agree with Henry George's affirmation, which has spread widely through the ranks of labor, that the rich are growing richer and the poor poorer every day. It is true that capital is increasing marvelously; but it is also true that labor is better housed, better fed, because better paid, than ever before. Indeed, much of the wealth of capital goes into public utilities which are available for labor, and help to make life easier and happier, and frequently the cost of it cheaper for the toilers. According to Prof. T. S. Adams, "between 1866 and 1903 real wages rose in the United States more than 100 per cent in

The Church and the Social Problem

industry and more than 70 per cent in agriculture." In England such writers as Robert Griffin affirm that while food products have not much varied in price, the increase in wages of factory operators and mechanics, during the past sixty years, has been from 20 to 150 per cent. Says Dr. Lyman Abbott: "Never before in human history—nowhere else in the world, except perhaps in Australia—shall we find the laborer as well housed, fed, and clothed as in this close of the nineteenth century in the United States. Never before has he had such an opportunity for leisure, education, and moral advancement." All this is doubtless true, and yet, as already stated, it must always be considered in connection with the fact that the standards of life have changed, wants have multiplied, and that relatively the laborer's condition may not be so much improved as statistics seem to imply. A man who lives in a community of savages may get on with a bow and arrow, a few fish-hooks, and a yard or two of cloth; but a person who lives in the metropolis of a civilized State wants what the shop-windows show and what the

The Social Problem

people he meets on the street seem to have. But even admitting the gain, there is a very dark side to the picture which gets hold of the imagination of the workman and makes him restless and disturbed. This is the suffering and poverty and wretchedness of multitudes of the laboring class. Talk as we may about high wages, the fact remains that in London the number of people shading down from poverty to absolute want is 30 per cent of the entire population. In thirty-seven districts, with a population aggregating 1,719,000, those in poverty vary from 40 to 60 per cent. In a volume just published (1905) on "Poverty," by Robert Hunter, it is shown that in addition to four million people who are each year recipients of public charity, there are at least six million who, in spite of industrious and frugal habits, live daily on the ragged edge of want. From this latter body the hosts of pauperism are recruited. "After being haunted by the specter of beggary and the fear of having by and by to ask for public charity, thousands of hard-working, respectable men and women, having finally

The Church and the Social Problem

exhausted their resources and been overtaken by calamity—lack of employment, a strike, a lockout, a spell of sickness—find themselves forced to ask for help from a charitable association, or from the town, municipal, or county poor fund.” Says the *Northwestern Christian Advocate* of May 17, 1905: “To have no food, scant clothing, unsanitary lodgings, filthy surroundings, and, in addition, sickness, endured in an atmosphere charged with vice and crime, is indeed a dreadful plight for any human being to be in. But the estate of those who are ‘betwixt’ and ‘between,’ who are forced by their circumstances to a chronic struggle with penury, who get barely enough money return for their labor, exacting and onerous though it may be, to supply meagerly the necessities of life, and not sufficient to maintain the body at its proper working efficiency—their status is not much worse than that of the actual beggar. And yet this is the status of millions of laboring people in the country.” Few men realize the real poverty and suffering of thousands of the laboring class. Seeing them busy at their work or with their

The Social Problem

dinner-pails swinging on their arms as they go forth to their labor in the morning, they seem a happy and contented lot. But when one visits the tenements of our great cities, reads the story of "the submerged tenth," or "The Bitter Cry of Outcast London," or "Prisoners of Poverty," or "How the Other Half Lives," he sees the life of the laboring man from a different angle. Says a clergyman: "I made a recent investigation in the city of New York myself. I went into one room, not more than ten by twelve feet, in which there were eighteen people, men women and children, that ate and lived and slept in that room. And they were not only men and women, but they were blacks and whites gathered together in the same apartment." In one block in New York there are seventy-one thousand people crowded together. Says Dr. John B. Devine, of "The Federation of East Side Workers:" "In a house near the river (St. Louis), I recently discovered a company of four young Syrian workmen crowded with their families into a single room. Three of them were married, and they had six children between them. They had formerly occu-

The Church and the Social Problem

pied separate rooms, but as winter came on, and the men could no longer work on the streets because of the cold, they were compelled to give up their individual homes for non-payment of rent. When I found them the women and children were barefooted, although snow was on the ground, and the rickety doors and windows permitted the cold to come in with terrific blasts."

It is no wonder that this large number of what is called the "submerged class," comprising "one in five of the manual laborers of the country and six of every one hundred of the population," seeing the vast increase of the wealth, beholding the luxury of the rich, and realizing their own destitution and misery, become angered at present conditions, and stand ready to strike at the very foundation of the present social structure, becoming the easy prey of the socialist, the nihilist, and the professional labor agitator.

Another cause for the development of the social problem and unrest of labor is the spread of socialistic and revolutionary literature. Few people realize the tons of tracts, papers, books, all denouncing the

The Social Problem

present economic system, which are weekly distributed among the masses. The labor press is now a large institution, and has established itself in every great city and developed a large constituency of readers. Besides the press is the agitator who addresses the laborer in his halls, at his conventions, or on the street corner. The agitation is constant, and it is abundant. The workingmen are receiving a daily education in the principles of theorists and reformers, who are united in this, that they cry aloud against the present industrial system and declare it must speedily be overthrown. The doctrine taught is for the most part socialistic. The scheme of socialism has the advantage that it is well wrought-out, that it has back of it some remarkably able writers, that it appeals to a flowery ideal, and that it is a world-wide propaganda. The age has every facility for the spread of the new doctrines. Freedom of speech; inter-communication between nations; the press announcing each morning what has been done in different States and communities the day previous; the reports of the extravagances

The Church and the Social Problem

and luxurious living of the rich; the announcement of a thousand desirable things in which other people are participating, but which are denied the laborer; clubs organized through which to counsel and work together; strikes to inflame; the massing of the people in sections of cities—all these conditions are most favorable to propagate new views, stir up antagonism to existing institutions, or whet the appetite for revolution.

There are at least two facts very potent with the socialistic agitator in winning a hearing from the proletariat. The first of these is, he is an extremist. He abounds in statements which are exaggerations but which appeal to the imagination of the untrained mind. He does not deal in judicial judgments. He dips his brush in the strongest possible colors. Thus when Marx affirms that the reign of the *bourgeois* tends to convert society into an aggregation of beggars and millionaires, he states what the facts do not warrant. So when the condition of the laboring class is described. The representation is so strong, the facts are so perverted, the evils are so exaggerated, the

The Social Problem

prejudices of the laborer are so appealed to, the language used is so vigorous, that many of the unthinking masses are swept off their feet, and come to believe that "private property is robbery," that capital is essentially tyrannous, and the great end is to strip the wealthy of what they have and place it at the disposal of the community.

The other element of power with the labor agitator is his appeal to untrue and unattainable ideals. He is constantly picturing Utopias which can never be realized. Thus we are told that in the new order the working day will be reduced to six hours, and the wages will be increased as the hours are lessened, and the result will be "that the commonest and most obscure laborer will live, if he chooses, in dwellings as beautiful and convenient as any which are now monopolized by the wealthy." This prospect fascinates the wage-earner, for from the beginning men have been charmed with the thought of much pay and little work. There are any number of people who want luxury to fly in at the window, rather than earn it by years of daily toil. No wonder that the socialist's

The Church and the Social Problem

scheme wins enthusiastic assent, and the men who seek the loaves and fishes turn in to join the movement.

The social inferiority which the laborer is made to feel is perhaps his greatest burden, and one of the principal reasons for his dissatisfaction with the present industrial situation. He realizes that neither he nor his family are treated with any social consideration. If recognized at all by his employer, it is as a man capable of so much work. It is his brawn and not his brain that is recognized. He is estimated by what he can do, and is frequently treated as a thing rather than as a man. The fact that he works in the mill makes the social barrier for himself and for his family complete. With the fact that capital seems to be getting into the hands of a few comes the thought that not only will he not be able to rise to a better social condition, but the fear that his children will be put into a caste as rigid almost as those of Eastern lands, and will be judged, not by their worth as persons, but by the place in which they chance to have been born. Says one of our foremost writers: "The certainty

The Social Problem

that they are losing ground socially, and the fear that they may come to want and dependence, are the sources of the present tendency to combine for offensive and defensive warfare." Our proud American laborers, with their free spirit, with the sense of their worth as men running in their veins, are not willing to accept the prospect that they and their children shall be branded as social inferiors because they work. As they see the boy who was with them in the public school, with whom they played, and whom they perhaps excelled, riding in state, living in luxury, and failing to recognize them, and only because he has inherited or made much money, they cry out:

"I was born as free as Cæsar; so were you;
We both have fed as well; and we can both
Endure the winter's cold as well as he.

. . . Ye gods, it doth amaze me,
A man of such a feeble temper should
So get the start of the majestic world,
And bear the palm alone.

. . . Men at sometimes are masters of their
fates;
The fault, dear Brutus, is not in our stars,

The Church and the Social Problem

But in ourselves, that we are underlings.

'Brutus,' and 'Cæsar;' what should be in that
'Cæsar?'"

Why should that name be sounded more than
yours?

Write them together, yours is as fair a name;
Sound them, it doth become the mouth as well;
Weigh them, it is as heavy; conjure with 'em,
'Brutus' will start a spirit as soon as 'Cæsar.'
Now, in the names of all the gods at once,
Upon what meat doth this our Cæsar feed
That he has grown so great?"

The decay of religion among the people and the materialistic tendencies of the age also have much to do with the development of the social problem. Rocher, the great economist, in stating the causes for the socialistic disturbances, gives the decay of religion and morality the leading and most important place. He says: "When every one regards wealth as a sacred trust, or office, coming from God, and poverty as a divine dispensation, intended to educate and develop those afflicted thereby, and considers all men as brothers and this earthly life only as a preparation for eternity, even extreme differences of property

The Social Problem

lose their irritating and demoralizing power. On the other hand, the atheist and materialist become, only too readily, a mammonist, and the poor mammonist falls only too easily into that despair which would gladly kindle a universal conflagration, in order either to plunder or lose his own life. The maxim of the materialist, sunk in poverty and despair is, 'Give me pleasure, enjoyment in this life, or let me die in my misery.' The rich mammonist aggravates this sad condition of things when he casts suspicion on all wealth by the immorality of the means he takes to acquire it, and the sinfulness of his enjoyments." There is much in what Rocher says. As long as religion is vigorous, engages the enthusiasm of the people, and reaches out eagerly after them; as long as it holds their thought, plays upon their imagination with pictures of a felicitous future, leads them to consider the present life as disciplinary and probationary, and the true home as yonder; as long as it moves on the feelings so that delight is found in subjective experiences rather than external conditions, we shall have no great uprisings

The Church and the Social Problem

because of apparent social injustices, because the goods of this world are not more equally distributed. Indeed there has often been a tendency in deeply religious periods to disesteem worldly possessions, covet poverty, flee the world, and find satisfaction in ascetic practices. It is also true that religion tends to bring all classes in society together. When rich and poor, employer and employed, worship together at the same altar, bow before the same God, and go to the same communion, there will be no danger of conflict. It is only as the rich and the poor stay out of the Church, do not come in contact with each other in the sanctuary, that we have anything serious to fear. But, as has been said, "When religion loses its vitality; when its authority is resented in secular affairs; when the almighty dollar is worshiped, and wealth is sought without reference to the means of its attainment; when a fortune is regarded as providing the opportunity for personal indulgence, luxury, and display, the heartlessness and materialism of the rich will stir the hearts of the poor with a sense of degradation and the spirit of cruel envy."

The Social Problem

There can be no doubt that the infidelity of France in the seventeenth and eighteenth centuries led to the blood and riot of the French Revolution; and there is no doubt that the lack of spirituality in the State Church of Germany, and the spread of materialism among the people through the influence of materialistic science, rationalistic criticism, and especially the writings of Marx and Lassalle, have done much to make the people ready to accept the theories of modern socialism, with its atheistic proclamations. When the people lose faith in God and His government of the world, they stand ready to vote a social revolution.

We have examined the principal conditions and causes which have developed the social problem, and we see behind them all, or in them all, a common element, a common root; namely, that there is a cry coming up from the ranks of labor for a larger, a freer, a richer, a more reasonable life. The cry is that of a "suppressed and defeated personality," conscious in a measure of a dignity and value which has not been realized and which the conditions of existence have so far made it impossible to at-

The Church and the Social Problem

tain. It is the movement of an awakened manhood, wishing to climb the ladder of self-improvement, and to come into the full rights and privileges of a man. It has come to be felt by the people at large that the end of society is not to despoil but to complete the individual, to so assist, co-ordinate, and discipline, that while the individual factors shall help develop the communities' wealth, they shall at the same time come to experience an expansion of their own life. The particular thing about it is, that it hopes to secure this enrichment and development by changing the present industrial system, by seeking for the laboring classes better conditions, less work, more pay, a larger and, as is believed, a juster share of the profits of present-day industry. As Dr. A. B. Small has said: "Men used to try to better themselves within the conditions in which their lot was cast. They now try to better the condition itself."

And this brings us to what I may call the bright side of the social problem; for it does not mean that our society is in the throes of a revolution; or that the condition of labor is worse than in other ages; that

The Social Problem

the "man with the hoe" is more oppressed, defrauded, ground down than in times past. But rather it means the reverse; namely, that in our time the workingman has arisen to such a stage of advancement that he is beginning to know and make society feel his rights as a man. He has come to be aware of his value as a social factor, to realize that the world can not get on without his aid, and he has come to feel that he can make his claims and insist on their being heard, that he can make demands on society and compel their acceptance. He is therefore less despondent and more confident and hopeful than ever before, and the conflicts of the hour in the industrial world are a proof of the increased self-consciousness and the improved condition of the working classes. Says Dr. A. W. Small: "My interpretation of the social movement, then, makes it, with all its faults, a proof that the natural force of humanity is not abated, that social virility is not exhausted. The social movement is to-day's form of the same vital facts which have always been the impulse of human advancement." It manifests that labor is coming to a point where

The Church and the Social Problem

it can take care of itself and fight its own battles; where it can determine its rights, and see that it be given an honorable and just place in the social organism. We have the evidence of this in the way laborers in our day have begun to propose remedies for their condition, have organized and combined for mutual support and assistance; for, as has been said, "the men who can design a policy of social and industrial improvement and unite in its support, have become something more and better than day laborers." But besides this the spirit in which their efforts is received is a sign of promise; for the employer has evidently come to the point where he thinks of the laborer as a fellow-man with rights which he has a duty to present and which must be considered. When labor has come to the point where it can sit in council with capital, affirm its rights, make its demands, and be accorded a respectful consideration, it has moved up the scale of social importance to a high degree, and the hour of its emancipation from injustice is almost come. There is no truer test of the advancement of society than the progress of the common

The Social Problem

people in liberty, and that is what the social question to-day reveals. The rights of man have come to be recognized as never before, and it is being felt that every person should have the chance to realize himself physically, intellectually, morally; that his end of being is not to be a tool to another's advantage, but rather to make out of himself a man. The design of society is "not to exploit but to complete the individual."

Another encouraging feature of the social problem as considered to-day is that it is regarded not simply as an economic question, but also as an ethical one. Under the old economics of Ricardo and his followers, labor was considered simply as a commodity to be bought and sold in the cheapest market. The man was looked upon as having something to sell, and the price paid was regulated by the law of supply and demand. The seller asked as much as he could, and the purchaser gave as little as he could; and when the bargain was made the business of the man who had bought was to get as much out of his purchase as possible. Self-interest was the controlling motive. The only law known

The Church and the Social Problem

was the natural law of society; and political economy looked to individual and national aggrandizement, rather than to establish justice and righteousness in the social system, such that every man could come to attain a developed selfhood, could secure an opportunity to work out his destiny as an ethical and religious being. But in our modern economics the latter conception has entered, and the effect is to make social science not simply a theory how a State can attain the largest material possessions, but how it can produce the noblest type of men, give all its citizens a fair chance in the competitions of life. It has come to be felt that the glory of a nation is not simply in its wealth and commercial prosperity, but in the growing intelligence, happiness, and moral worth of all the people. A nation may be rich and it may be a curse in the face of civilization; for it may have that wealth in the hands of a few, and wring it out of the life and strength of an oppressed people. The civilization which can produce the greatest intelligence and virtue among all classes is clearly the highest; and therefore the pri-

The Social Problem

mary question of society must always be, How can conditions be developed which will give the largest number of men the best chance for support and self-improvement? All trade, all labor contracts must come under the influence of this great thought and end of society. Every employer, therefore, must consider the relation of the wages he pays, and the work he assigns, and the conditions under which it is done, to the well-being of the man he employs. He has no right to engage men and set them to work at wages and in conditions such that the health and happiness and moral good of those who labor will all be endangered. Says Gladstone: "He is bound to see to it that they take no detriment from the work he gives them, or from the environment which he provides for them. Especially is this true if he is prospering by the use of their labor. He has no right to grow rich and powerful while the people by whose labor he is thriving are poor and hungry and helpless. He has no right to wax fat by consuming their strength and their life. It is possible that some of the disciples of Ricardo may re-

The Church and the Social Problem

quire us to prove these propositions; but I am loath to argue the thesis that a man ought not to be a cannibal." The sentiment is growing strong in our time that the employer must see to it that, in developing his own business, he is not sapping the vital force of the nation whose welfare is wrapped up in the good and prosperity of its citizens, and not the citizens of wealth alone, but the plain common people who have as much right in it as have the money-kings. We do not to-day call that a good government, although it would have easily passed muster in previous times, where a few prosper on the life-blood and moral force of the many.

The social question, therefore, in our day has become an ethical question, arising out of a deepening of the ethical sense of the community, and marking a step in moral progress. The very crux of the present agitation is not whether labor is worse off than formerly, but is the present economic condition just; is the industrial situation right? And that which arouses the laboring element so strongly is the feeling that

The Social Problem

it is not right; that in the present system capital is selfish; that an unrighteous lust for gain and power has taken hold of the "captains of industry;" and that men who toil are not being treated from the standpoint of justice and brotherhood. There is thus the force of a moral feeling behind every protest against the present system, even when it is made by the wild and extravagant voice of the social agitator. This ethical sense, showing itself in the altruism of the present, in the idea and connection of social service, in the philanthropy which is so extensive and so marked, is a leaven cast into the economic lump which is destined to make by peaceful means great transformations in the social and industrial condition of the people. It is one of the greatest and most unmistakable signs of social progress; for, as has been said, "there can be nothing but good in the end to come from an agitation which fundamentally represents a renaissance of moral responsibility." Legislation must necessarily follow, expressing this awakened sense of justice, and in which law will deal

The Church and the Social Problem

righteously with both factors, securing for the laborers a living wage and opportunity for self-development, and to capital protection of property and the opportunity to reap a just and fair profit.

CHAPTER II

THE CHURCH AS AFFECTED BY THE SOCIAL PROBLEM

THE social problem has a direct relation to the Church and the work it is seeking to do; for the social environment very materially affects the attitude of the people to religion and its institutions. It is folly to overlook the fact that when men are absorbed in a struggle for social betterment, for shorter hours and more pay, for improved conditions under which to labor; when they are meeting on Sunday in their lodges to discuss the industrial situation; when they are feeling oppressed and down-trodden by the men who are riding to the Church in their carriages, they will not be interested, except in special cases, in the practical activities of religion. So also if life is hard, work scarce, and the wolf crowding in at the door, we must expect that physical needs will

The Church and the Social Problem.

absorb attention over spiritual needs. It has been pertinently said: "In order to worship there must be not only a day of rest for the man, but a rested man for the day." The mental attitudes developed by the social problem, class hatred, a sense of being a victim of injustice, absorption with theories and plans for winning in a war with capital—these and much else stand in the way of an eager acceptance of religion. Dr. A. B. Fairbairn cites a certain Yorkshire village as an illustration of the fact we are stating. He says: "It was once a great evangelical center, had quite an army of home missionaries, and created congregations and schools in towns much more important but less religious than itself. Its industry was weaving, which it cultivated with old-fashioned leisure. Men wove in their own houses or sheds, regulated their own hours, and were never too busy to discuss a question in politics, or a problem in theology. They had time after breakfast for morning prayers, and in the evening the family assembled for worship. It was the proud boast of the village that at least once every day the sound of psalm and

As Affected by the Social Problem

prayer could be heard in its houses. But steam came, and the power loom, and the great factory, with 'hands' whose hours were as rigorously regulated as the looms they tended. The old leisure, with the old home life, was no more. Breakfast became a hurried meal, time enough to eat, but time for nothing more; men and women who came home in the evening were tired, so exhausted with the heated atmosphere that they craved the open air, with a sound in the ears that made the old, animated talk an irritation. So the old habits were broken off, and new and less excellent habits formed. The women in the mill lost their domestic feeling, and became noisier, coarser, more masculine, liking the factory as freedom, hating the home as drudgery. And the men lost their old quieter and more intellectual interests, grew fond of excitement, of amusements noisier than the noisy looms. And so the passion was awakened for the athletics that supplied opportunities to drink and gamble, and the more it developed the more averse they became to the old religious life, indeed incompetent for it in its old, staid

The Church and the Social Problem

simplicity. May we not say, then, that this industrial development has created conditions that have made religion indefinitely harder to the man who must keep pace with it in order to live?" We cite this only to show that industrial conditions react on religious interests, and that the Church is vitally affected in many ways by the social problem, and the center of emphasis it has given to the workingman's life. We therefore propose to inquire: What is the general attitude of the laboring classes to the Church? Is organized Christianity winning the support and the help of the large mass of working people? Are the men who are in the midst of the social struggle for the most part active workers in our Christian communions? No more practical or serious problem can engage the attention of the modern Church.

We believe it must be admitted by every student of the social problem, that for some reason the Church has largely lost its hold on the great mass of the working people. We do not ignore the fact that there never has been an age when all the common people, so called, were in the Churches.

As Affected by the Social Problem

We are aware that, in the seventeenth century, the Churches of Great Britain were largely deserted. We know also that increase of Church membership in the United States has exceeded the increase of the population; but, with all these facts in mind, we believe it can not be successfully controverted that, in the main, workingmen look on the Church with indifference or suspicion, and do not feel that it is their friend. The question is not simply one of attendance, but one of attitude. If there is only indifference, the problem is not so serious as if there is dissatisfaction, criticism, and hostility. It is a fact that large numbers of laboring men to-day have lost their respect for the Church, which threatens the progress of religion among them, and weakens the restraints which religion had upon them even when they paid but little attention to the rites of worship.

That the working classes are dissatisfied with the Church and inclined to turn toward it a cold shoulder, abundant facts reveal. We hear it admitted, indeed, on every hand. A few years ago a Church committee in Massachusetts sent out cir-

The Church and the Social Problem

cular letters to over two hundred labor leaders asking their opinion about the attitude of the laboring classes to the Church, and the almost unanimous reply was that the workingmen were almost entirely alienated. The Rev. Charles Stelzle, in his book, "The Workingman and Social Problems," states that he recently sent out two hundred letters to labor leaders throughout the country, asking them concerning the attitude of workingmen to the Church. The replies are very interesting and show a widespread indifference and dissatisfaction. Says Dr. Washington Gladden: "The proportion of wage workers in our Churches is diminishing." Rabbi Hirsch affirms: "The painful fact can not be blinked that the masses have been eliminated from the Churches." Says Dr. Thomas: "Somehow the Churches have lost their hold upon the confidence, sympathies, and almost the respect of the laboring people. I asked a leader of a union of three hundred members how many attended Church. 'Practically none,' he said. 'A few women may go, but not half a dozen men a year.' Whether right or

As Affected by the Social Problem

wrong, the laboring men feel that the Churches in general are not their friends; that they are for the rich; that money controls both the pulpit and the pew; that the preachers, as a rule, either do not care for the rights of the laboring man, or that they dare not plead his cause." The best statistics show that there are in the United States fifteen million men between sixteen and thirty-five years, and of these, six million are more or less in touch with the Church, and nine million are almost entirely out of touch with it, Protestant or Roman Catholic, and that the vast majority of the nine million are workingmen. A book has been recently published on Church attendance in Greater London. A count of all the Churches was systematically made, and it was found that 1,114,025 out of a population of 6,240,336 were in the Churches, and of these the larger proportion were women and children. It is said that in New York, out of a population of over three millions, only about two hundred and fifty thousand go to Church on Sunday. In Berlin, the intellectual center of Europe, there is only one Church to every twenty

The Church and the Social Problem

thousand of the people, and the Churches will not average a seating capacity of more than five hundred. Mr. Bok, of the *Ladies' Home Journal*, conducted an investigation in sixty cities of the United States concerning the Church attendance of young men, and published his results as follows: "Only about twenty-two out every one hundred young men, taken at random in the cities of the country, attend Church on Sunday." As an indication of how little the Church is reaching the workingmen take the following: "In New York, while two hundred thousand people, mostly laborers, moved in below Fourteenth Street, seventeen Protestant Churches moved out," because they could not sustain their congregations. In all our cities many of our Churches are selling out and moving to the suburbs, for they can not maintain their audiences; and yet the population of down-town districts in our cities has never been so dense as to-day.

That we might get at the attitude of the proletariat to the Church as clearly and accurately as possible, we recently addressed a letter, asking certain questions, to

As Affected by the Social Problem

the secretary of every national organization of labor in the United States, two hundred and thirty-eight letters in all. To these some ninety-three replies were received, many writing at length. The first question asked was, "What do you think is the general attitude of the laboring class at the present time to the Church, one of cordiality, indifference, dissatisfaction, or hostility?" Of the ninety-three replies received, only six stated the attitude to be one of cordiality, eleven said indifference, three hostility, and the balance dissatisfaction. The following are some of the answers to the question: "The laboring classes are indifferent to all Churches." "In my opinion, it is half one of indifference and half one of contempt." "It is a questioning attitude; the Church offers too much in the future and too little now." "The working classes are distrustful of the Church because so many preachers preach for contributions instead of for salvation. If I were a minister of the gospel, I would do more to preach hell out of men than to preach men out of hell." "It is one of lassitude. I was in Birmingham week before last and observed

The Church and the Social Problem

the men working on two shifts a day in the steel plants, thirteen and eleven hours. I can not see that there is a great deal of time or energy left for the exercises of an intelligent religion." "It is decidedly one of dissatisfaction. The Church hobnobs with the rich." "Dissatisfaction; the Church, as a rule, has, like providence, been on the side of the strong and powerful and against the poor and weaker classes." "More dissatisfaction than hostility." "Uninterested, because the definition preachers give of Christ's doctrine does not meet with the approval of the common people." "There is very little cordiality, a great deal of dissatisfaction, and some hostility. I think the dissatisfaction is widespread, especially among the intelligent Protestants." "In my opinion, the laboring class, through its leaders, are decidedly dissatisfied and hostile to the Church, as has been demonstrated by the several controversies in Denver, notably Bishop Matz." "Dissatisfaction, for instead of being the Father's house, it has become a den of thieves." "Cordiality to some Churches; hostility to the big Churches and showy Churches of the rich."

As Affected by the Social Problem

"I do not believe the labor movement is having any particular effect one way or the other upon the Church." "No citizen of our Republic attends Church more regularly, promptly, and with a greater degree of reverence and devotion than the wage-worker. Great credit is due him for faithfulness in this respect under galling circumstances." "The tendency is for the toilers to lose confidence in the Church." "The general feeling of the laboring class to the Church is one of apathy." "I know, from long experience in the ranks of organized labor, that the attitude of labor to the Church is one of dissatisfaction." "The laboring people generally have a high regard for the moral teachings of the Church, but they would like to see the Churches modernized, and made practical, benevolent institutions." "Outside the Catholic Church the laboring man's attitude towards the Church is one of total indifference; it has not yet reached the point of hostility."

The other replies reiterate the statements quoted. The testimony is very significant and almost alarming. The men who have replied are national officers of labor organ-

The Church and the Social Problem

izations, and their letters show that they are men of intelligence. They have doubtless a very wide acquaintance with laboring men, and, therefore, reflect accurately the sentiments of the laboring people. From their replies we must conclude that the attitude of the workingmen to the Church is one of widespread dissatisfaction, and that the very people to whom primarily the Church has its mission are practically out of its reach, under the present development of the labor problem in our country. The seriousness of the situation is intensified when we remember that workingmen compose the great bulk of society.

In order to locate the cause of the dissatisfaction of labor with the Church, and especially to see if the social problem as it exists to-day has anything considerable to do with it, a second question was asked, as follows: "What, in your opinion, are the reasons for this attitude?" The replies are most interesting, and clearly reveal that the social question has entered very largely to determine the attitude in question; that the indifference of workingmen to the Church

As Affected by the Social Problem

is in large part due to the supposed position the Church has taken on the labor problem. It will be impossible to present at length the opinions stated, as the material submitted would itself make a fair-sized volume, some of the correspondents having written several typewritten sheets upon it; but we shall give the substance of the replies: "Too much Churchanity; not enough Christianity." "Not practicing what they preach; deceitfulness." "Sunday clothes are too elegant for a poor man to sit comfortably in the sanctuary." "Too much collection-box. The poor man can not pay the bills, and is too self-respecting to have a box for money stuck under his nose twice a Sunday and not give something. I am a theater manager and I can vouch for over a dozen of my boys turning against a certain Church where they went on Sunday because they forgot to bring ten cents to pay for their seats." "The laborer does not attend many Churches because he has a well-founded suspicion that his commercial rating, or rather his lack of a commercial rating, stands in the way of his being the equal of his would-be Church associates. From the

The Church and the Social Problem

realms of the wealthy Churches the workingman very rightly considers himself a social outcast. The ministers of such Churches invariably cater and preach only to the rich. The sermons and the sympathies of the ministers clearly do not fit the workingman's hard lot. They do not suit his spiritual and social needs. In such congregations the workingman is painfully aware that he is a sad misfit." "Men who labor through the week look upon the Sabbath as a holiday, and the Churches are not made interesting and attractive." "I think it is the growth of socialistic doctrines among the laboring classes, and because our Churches manifest a leaning toward the wealthy classes." "There are several reasons for the indifference of labor to the Church. 1. The spread of ideas among them which have broken down the authority of the Bible and the Church; 2. The clergymen and the congregations in most cases take on a class and fashionable turn, in which the laboring man does not feel at home; 3. In the economic and social sense, the Church has come to be constituted mainly of the well-

As Affected by the Social Problem

to-do class, and those following the genteel vocations and embracing the employer class. In this total class, labor sees its organized antagonist. Instead of joining it, the labor class feels like fighting it. It then becomes easy to specialize the complaint. The Church idea, then, comes to stand for aristocracy, high living, exploitation, injustice, contempt for toilers and the like. Its charity is regarded as a sop. Its proclamation of brotherhood is considered Pickwickian." "Socialism is spreading rapidly among the laboring classes. It advocates a revolutionary change in the ownership of productive capital. It believes that material things are the underlying basis of the spiritual, the esthetic, and the ideal. It is thus necessarily in avowed antagonism to what the Church seems to represent." "The general feeling among laboring men is that the Churches are largely controlled by the wealthy, employing class, and are conducted largely as social clubs, that the clergy and prominent members are not in sympathy with the toiling masses." "The principal cause of dissatisfaction is that it is generally believed

The Church and the Social Problem

that the Church, as a rule, caters to the support of the capitalist class."

"Ecclesiastical authority over the actions of men in this country is a thing of the past; and, because it is so, other influences must be brought to bear upon the people to win their interest and co-operation. Now, the teachings of Jesus are only theoretically accepted; they must also be applied and practiced." "The wage-earners, like other classes of society, are becoming more intelligent, and are freer from antiquated, superstitious ideas. During past centuries the rulers of the Church and State held that the masses of industrial workers could not be kept under control if they were educated, which caused many of them to remain on the altar of superstition. They were controlled through fear of punishment; they were led to believe that the Church was God's mouthpiece, and that their only hope for salvation was through the Church. That day is over, and the Church must now show fruits; it must not be a cloak for the unscrupulous, but the advocate of humanity and justice." "One of the principal causes of indifference is

As Affected by the Social Problem

that some personages who systematically, both through political skullduggery and theological subsidy, succeed in keeping us in squalid poverty, are almost invariably flaming lights, and substantial pillars of the Church."

"Were Christ to come to earth to-day He would find it necessary to use a much heavier scourge of cords than He did when He drove the money-changers out of the temple in Jerusalem, for the money-changers are the principal people left in the Church in our day. When men like Rockefeller and other exploiters of the sweat of other men's brows are received with open arms by the modern Church, it is but natural that the men who are exploited will look askance at a Church that opens its arms to such people; especially when we take into consideration the statement of Christ that 'It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.' The Churches are full of men who are a disgrace to the religion taught by the Founder of Christianity. Men who sit in Churches on Sunday, and listen to the doctrine

The Church and the Social Problem

preached, 'Suffer little children to come unto Me,' and then through the week run cotton-mills, such as are a disgrace to civilization, and many other factories, grinding out the very souls and lives of these little ones—certainly such men are very poor representatives of the Christianity taught by Christ, and yet they are prominent officers in the Churches."

"Permit me to say that my father was a Methodist preacher. I was trained in the Church, and was a consistent member until fifteen years ago. I am now fifty-two years of age. I did not leave the Church because I liked to, but because I found so little of the principles I stood for advocated in it, so much attention paid to the man with the money, and so little to the man who is poor. The doctrines are all right, but the Church has ceased to be the Church of Christ, and is now the Church of the well-to-do. The grasping, groveling desire for the almighty dollar has prostituted its organization into a glaring hypocrisy which the laboring men understand and will not tolerate. This is the reason they stay away, and will until the Church is cleansed."

As Affected by the Social Problem

"It is everywhere apparent that the Church is hostile to labor. It teaches that it is God's will that the majority of mankind should always labor and suffer poverty; while the labor movement teaches that under the teachings of Christ all property, with its concomitant evils as we now see them, would disappear. Hence the irrepressible conflict between the Church and organized labor." "The thinking, reflecting element among the workers, brought often to the verge of destitution by the inadequacy of the wage system to afford them a security of livelihood, and being convinced that there is injustice somewhere, soon learn that the sympathy for their righteous revolts and discontents, which they feel the Church should support, is not forthcoming. On the contrary, they are met with opposition. The workers come to feel that ministers are bound hand and foot by fear of the men of means in their congregations. They dare not express their sympathy with organized labor, even when they feel it. The Unions which laboring men have formed to protect their interests are not favored by the clergy and the Church.

The Church and the Social Problem

The efforts they make to assist themselves are denounced. The Church seems totally indifferent to the workingman's material welfare. Preachers do not understand the social question. They have not sympathetically studied it, or they lack the courage to take a true stand on it. Years of inquiry and investigation have convinced me that our industrial system is at the bottom of our present Church decay; and the Church will not win back the workingman until it shows sympathy with his cause."

These quotations have been given at length, for they represent what is stated in one form or another by our correspondents. There is not one of the ninety-three letters which does not locate the indifference of laboring men to the Church in some phase of the labor problem. We believe that these replies are worthy of the most earnest consideration on the part of the clergy and all men interested in the progress of Christianity. They certainly show that the social problem is a live problem for the Church, and that it can not be ignored.

In order to study as carefully as possible the causes of the indifference of the laboring

As Affected by the Social Problem

men to the Church, the question was asked: "Do you think that unbelief in the doctrines of revealed religion is growing among the laboring class?" The answers are very interesting, and there is some difference of opinion expressed, although the general impression one gains from reading the replies is, that skepticism has not made any considerable progress among the working people. Not a single correspondent seems to have anything but appreciation of Christ and His teachings. Some depreciate the doctrines of the Church, and many affirm that the true teachings of Jesus are not being taught, that indeed His words are decidedly perverted. The denunciations of the rich which we find in the Gospels are constantly quoted, and the idea seems generally to prevail that Jesus was in sympathy with the poor, the laboring classes, and if He were on earth to-day He would be their champion in their efforts to improve their condition. The incident in the temple where the money-changers were driven out seems to have made a great impression, as has the Golden Rule and the teaching of

The Church and the Social Problem

brotherhood, and in a number of letters the claim is made that Jesus was the first great socialist.

To abbreviate the replies, we will give a paragraph which is a composite of their substance. As a rule the laboring classes believe in Christianity, and feel that it is the Church, not labor, which has drifted from the teachings of Jesus. In some places where socialism has a strong hold, unbelief is certainly spreading, but not markedly elsewhere. "There is a difference between religion and Christianity. Religion is dying out, and it ought to, but Christianity, although misused and badly abused by the Church, still lives to give hope and comfort to humble mortals, and if preachers would give more attention to Christianity and less to religion, the world would be better off." If unbelief is growing anywhere it is among the more fortunate class; "those who live without rendering a fair equivalent for what they receive. And this is but natural. Revealed religion condemns the rich. It condemns the methods by which they become rich; therefore, it is but natural that the rich will grow

As Affected by the Social Problem

skeptical. Our industrial system is rapidly spreading unbelief." The reason that "well-fed preachers and sleek priests" think that unbelief is spreading among the workingmen is, they do not see the difference between true religion and assumed. The workingmen know that the Christianity practiced by the Church is a gross deception, but they believe in the true religion as preached and taught by Jesus Christ. The practical doctrines, and especially the ethical teachings of Christianity, were never more believed in by the workingmen than to-day, but we do find a growing tendency to question the miracles and the supernaturalism of the Church. The authority of the Bible is also not as absolute as it once was, and men believe that they have a right to judge it for themselves in spite of preacher or priest. The modern mind does not take kindly to external domination, whether it be by a Pope or a Book. Certainly men do not talk about the contents of the Scriptures as they did a quarter of a century ago; very few quote from them in these days. The illustrations drawn from the Scriptures which we used often to hear

The Church and the Social Problem

in the addresses of labor leaders are now almost never heard. Many laboring men also seem to have a vague idea that modern science has disproved many of the old doctrines, although they do not seem to know which. However, there has been a tendency to feel less bound by Scripture doctrines; and certainly the idea of hell and future punishment has ceased to be believed strongly enough to be feared. We incline to the belief that the Bible is less known and less thought about than formerly, although few laborers would want to be classed as against revealed religion. Perhaps the absorption of labor to-day with getting enough of this world's goods, their intense feeling about a better time here, has led them to be indifferent to the future of which the Bible makes so much.

Counting the replies, some fifty-one think unbelief is growing among the laboring class; while of the forty-two who do not think so, many state that unbelief in religion as expounded by the Church is increasing.

Another question asked in our correspondence and calculated to draw out still

As Affected by the Social Problem

more fully the attitude of labor to the Church was: "Is the criticism of the laboring class directed against Christianity and its Founder, or against the Church?" To this question there was but one reply, all agreeing that there was criticism and that it was against the Church. The universal testimony was that Christianity was esteemed and its Founder was revered. Says one correspondent: "I should answer emphatically that the criticism is against the Church, and not against Christianity or its Founder, and those who may be prejudiced against Christianity and its Founder are prejudiced because of the failure of the Church to fulfill the mission of Christ, and to follow its Founder." Says another: "The criticism of the laboring class is not directed against the principles of Christianity nor against Jesus Christ, but against the Church as it is conducted at the present time; and if any clergyman desires to test the truth of this statement let him establish an independent Church, the same as Rev. Courtland Meyer has in Greater New York, preach the Fatherhood of God and the brotherhood of man, leaving out the old

The Church and the Social Problem

dogmas, and he will be surprised at the number that will be turned away from the door every Sunday, unable to get admission." Says still another: "The very just criticisms of the laboring classes against the Church are against the modern Church, not against Christianity. Christianity has as strong a hold on them as ever; but what they want is the real article, not the sham smeared over with Rockefellerism." I will add but one more opinion, as all practically agree in their testimony: "My opinion is that the criticism of the working classes is directed more against the Church and the attitude of many ministers than it is against Christianity and its Founder. In other words, I incline to the opinion that if ministers were to preach the gospel of original Christianity, as exemplified and taught by Jesus Christ, it would rapidly disarm and melt away all opposition to the Church." It is very interesting to note how many, in replying to this question, pay a high tribute to Christ, claiming Him to be "one of us," who picked a part of His disciples from the poor fishermen of Galilee;" "the Great Expounder of the principle of

As Affected by the Social Problem

human brotherhood and justice between men;" "the Teacher whose doctrines, if correctly interpreted and applied, would end all labor disputes and establish peace between men."

Another question submitted was the following: "Do you think the principles of Christianity are, to any considerable extent, dominant in modern business life?" It was intended by this question to see whether the laboring class feel the power of the Church in human society, whether they recognize principles of action which the Church may claim to be an indication of its social efficiency. The answers are most disappointing. With multitudes of Churches and thousands of ministers and millions of communicants, the Church should make itself felt as the most powerful influence in the practical relations of life; but, almost without exception, these intelligent leaders of the great labor movement, these representatives of millions of workingmen, declare that Christianity does not perceptibly dominate the business world. Some of them state that Christianity has doubtless had a profound

The Church and the Social Problem

influence in elevating the moral standards of society, and that the Church has a good influence to-day, but the feeling seems to be that, in business, Christian principles and feelings have not largely entered. Says one writer: "It appears to me that the principles of Christianity are, to a considerable extent, dominant in modern business life in that they have worked their way into the legal and contractual conditions under which business is done. I can not think, however, that these principles are able to exercise a very decided influence upon the manner in which individuals conduct their business. A man shows his Christian character in doing what he can to raise the general plane of business activity through agreements with his competitors or through legislative enactment. Beyond this he is really powerless. While in the competitive world, he must conduct his business according to the general rules which control." "The word *dominate* is too strong. The ethical standards Christianity has created of course pertain, but the spirit of brotherhood and justice, fundamental to the teachings of Christ, do not in our com-

As Affected by the Social Problem

petitive world so strongly prevail as to dominate in the business transactions of society." "No, I do not think that the principles of Christianity are dominant in modern business life. We start in with breakfast, and eat all kinds of adulterated foods. We read the paper, which is mostly 'yellow' and full of blackmail, scandal, and falsehoods; we read the advertisements of our Christian merchants, and ninety per cent are, the year round, 'selling their goods below cost,' which is false. For the sake of getting a better price, ninety-nine out of a hundred merchants will lie, likewise the seller. In his shipment of his goods he often beats the railroads by his misrepresentation of the commodity or violates our national laws by accepting the unlawful rebates, and takes advantage of his more unsophisticated neighbor merchant." These are fair samples of the opinions expressed.

Another question asked, and the last we shall discuss, was: "Do you think employers who are members of Churches are more considerate of the rights of labor than other employers?" This question

The Church and the Social Problem

seemed to the writer to have a very practical relation to the question under discussion. The laborer's respect for the Church must necessarily be largely determined by his experience with those who are the communicants of it. A tree is known by its fruits. If the men who constitute the Church and who control its activities are not different from men of the world; if they are not more just, more sympathetic, more brotherly, we need not expect the laboring classes to be very much impressed with the value of the Church, or have very much regard for it. The attitude of Christian men in dealing with labor is something of a test of the practical power and efficiency of Christianity in society. Now, we do not believe that labor will always judge the Christian employer justly. It frequently puts forth wild and unjust demands. It does not understand the business and greatly magnifies the profits. What the employer may consider just, and what, indeed, really is just, may be thought oppression. But, with all this admitted, the Christian man should live before his men such a life of self-control, of uprightness,

As Affected by the Social Problem

of brotherliness, that they will be impressed by him and believe in him. The saddest and most discouraging thing in all the testimony collected is, that this does not seem to be the case, and the almost unanimous opinion is that Christian men are as hard, as exacting, as oppressive, as willing to cut down wages to the starving point, as any class of men engaged in business. Their Christian profession and belief does not seem to make them more honest business men. We believe that the feeling of labor on this point is so important, and probably so strongly affects the attitude of the workmen to the Church, that we shall quote several opinions which are fair samples of scores of others. "I have found employers who are members of Churches the hardest to deal with." "My experience as employee, and now employer for the past thirty years, is that members of Churches are more often oppressive and inconsiderate of the rights of labor than other employers." "By no means. The same selfish interests characterize the Churchman and the non-Churchman alike." "No; I have found to the contrary." "I cer-

The Church and the Social Problem

tainly do not think that employers who are Church members are any more considerate of the rights of labor than other employers. Many of the employers in Fall River were originally, if not now, Church members, and in my experience of fifty years I can not think of an employer, save possibly one or two, who showed any consideration of the rights of their employees; for few employers understand the rights of the laborer; they do not consider him as a brother beloved; they think of him only as a hireling whose right and duty it is to labor under such conditions and at such remuneration as they, the employers, see fit to accord them." "I would not care to sit in judgment upon my employers, but will say that, so far as my experience has gone, they have never been any different from those outside of the pale of the Church; in fact, in my large experience in settling difficulties with employers, I have found those men prominent in Church work the most bitter against giving improved conditions to their employees. One firm in particular, with whom I came in contact several times, employ about 2,700

As Affected by the Social Problem

people, and most of them women, paid a rate of wages so low that no one of them can live respectably on their income, and are compelled by virtue of their condition to prostitute themselves in order to eke out a miserable existence. This firm, composed of three prominent Church members and officials, know this to be true, and yet continue the conditions which force this upon them." "My feeling is, there is no difference so far as the character of the employer is concerned, whether he professes Christianity or not. This is partly a matter of human sympathy." "About the most contemptible and tyrannical employers of labor are members of the modern Church. In the West End of St. Louis, where the most aristocratic temples of God are situated, I can go from one to the other, and I can see the pews filled with hypocrites, who are busy from Monday morning to Saturday night grinding the very souls and lives out of little children for profit. They get religion once a week, and think that all that is required is to pay a stiff pew rent. In my estimation

The Church and the Social Problem

the Church of to-day is a mass of inconsistency."

We have given the result of our investigation, not because we agree with the positions taken by our correspondents, or because we think they have fully analyzed the reasons why workingmen do not go to Church, but to show that the social problem is vitally affecting the Church, obstructing its work, creating dissatisfaction regarding it among millions of men, leading it to be criticised and in some cases hated, and, to an extent unrealized by the Christian public, lessening its influence. It is our desire to reveal the fact that in the social problem of the day the Church faces one of the most serious facts with which it has to deal, and that it may well give the most thoughtful consideration to the question, What, in view of present conditions, is to be done? The laboring classes, representing millions of men, the largest section of human society, can not be allowed to develop this indifference and disgust with the Church which is now so general among them, or the interests of Christianity, the salt and savor of society,

As Affected by the Social Problem

will surely be imperiled. The time has certainly come when the clergy and the Church must study with the deepest earnestness, the effect of the social problem, in the present phase of its development, upon the advancement of religion in our civilization.

CHAPTER III

THE CHURCH AND SOCIALISM

“**T**HE drift toward socialism” has been called “the outstanding fact of human society to-day.” The word is not two generations old, but the spirit which lies back of it, the ideas which have crystallized into it, the hopes and the desires which it voices, have been more or less prevalent in all ages. We find them in the “Republic” of Plato, as well as in the “Utopia” of More and the prophecy of Bellamy; they manifest themselves in the Empire of Rome as well as in the monarchy of Germany and the democracy of America. The guilds and fraternities of feudalism, and the orders and brotherhoods of mediæval ecclesiasticism, in a measure, expressed them. But they assumed their greatest importance as social theories with the dawn of the nineteenth century. Certain conditions at this time had prepared

The Church and Socialism

the way for their successful development. In the first place, French infidelity and English deism had shaken the old ideals. Rousseau had sung the praises of a state of nature where there is no individual property, and where all men are equal. The Scotch philosophers had put forth an empiricism which found the standard of value for both individuals and society in utility. Jeremy Bentham invented the phrase usually attributed to Priestley, "The greatest happiness of the greatest number," and affirmed it to be "a plain and true standard for whatever is right or wrong, useful or useless, or mischievous in human conduct, whether in the field of morals or of politics." Mill and others joined in, and demanded changes in society such as would secure a realization of the principle. Babeuf had already drafted a scheme of democracy in which "all inequalities shall be abolished, all superfluities cut off, and all property transferred to the Government, to be distributed to every citizen according to his needs." These various ideas, the utilitarian philosophy, and the emphasis on the equality of man, which was so large

The Church and the Social Problem

a thought in the upheaval of the French Revolution, made the soil ready for the seed of socialism; and able men arose to sow and cultivate the seed. Among these were St. Simon, Proudhon, Fourier, and Louis Blanc in France, and the high priests of the socialistic movement, Karl Marx and Lassalle, in Germany. These last mentioned men had grasped the thought of Hegel that the end of each man is to develop to his perfection, and sought to bring it about by a social revolution, or, as Marx expresses it, "an emancipation of man," in which class interests shall be eliminated from society.

Some tell us that the true cause of the rise of socialism in the nineteenth century was the growth of democracy, of which it is the legitimate fruit. The bourgeois are the plutocrats who rule in the interest of a class. The democrats are those who let the people rule for the good of themselves. Democracy really means that each man shall have an equal chance, which is only possible when he has an equal share. Socialism, therefore, it is argued, must go with democracy to enable it to carry out its

The Church and Socialism

ideals. Government can not secure to the citizen the opportunity to a free and full use of his powers, and it can not give to every man full and equal privileges to the enjoyment and development of life, except on the socialistic basis. In short, as John Ruskin puts it, socialism must "either mean industrial democracy or nothing." In this we must differ with the theorists; for democracy does not necessarily reduce to socialism. De Tocqueville, that profound student of politics and society, has well spoken on this point as follows: "Democracy extends the sphere of individual independence; socialism contracts it. Democracy gives every individual man his utmost possible value; socialism makes every man an agent, an instrument, a cipher. Democracy and socialism coincide only in the single word equality. But observe the difference. Democracy desires equality in liberty; socialism seeks equality in compulsion and servitude." A democracy may give an equal chance to all citizens, without going so far as to pool interests, and undertake the administration of industry. Still it is

The Church and the Social Problem

doubtless true that the emphasis Democracy lays on the freedom and rights of the individual, that government is not for the few but for the many, has helped develop the feeling which underlies socialism, that all classes do not have a fair chance in society, and a new social order should be instituted in which this will be the case.

It may be also that the Church has created feelings and sentiments which have constituted favorable conditions for the development of the new doctrine. It is certain that the great revivals of the eighteenth and the first part of the nineteenth centuries awakened a new enthusiasm for humanity, broke the reliance on ecclesiastical forms, and led Christendom to become more vitally interested in the welfare of the people. This is manifest in the new lines of Church interest and activity which arose, such as the Sunday-school, the new zeal for foreign missions, the larger benevolent spirit which began to prevail as seen in the establishment of educational, charitable, and philanthropic institutions of various kinds. A modern writer, speaking on this point, says: "A

The Church and Socialism

freer and broader view of His relation to mankind, and of the relation of men through Him to God, and to one another, opened up vistas both into the truth and the worth of personal life, and into the solidarity of the race headed by the Son of man. Measured by the vision of the Incarnated Lord, injustices, oppressions, excessive competitions of man against man, stood in broad relief, as not only wrongs but as crimes and sins—denials of the brotherhood which is rooted in the sonship of men to one Eternal Father. Thus climaxes of judgment and feeling were caused to which the exposure of unjust and degraded life-conditions appealed," and a mental inclination was created towards some such movement as socialism.

But whatever may be the cause, socialism is here, and is one of the most significant movements of the modern age. It is now absorbing the attention of scholars, students of history, economists, statesmen, diplomats, and kings. The Church also is awaking to its far-reaching import, and coming to see that its interests are vitally

The Church and the Social Problem

involved in the future of the movement. Romanism, from the Pope to the humblest priest, is earnestly engaged to check its progress. The Protestant Church, also, is beginning to study the problem, and to feel that the individualism of Christianity can not be joined with the collectivism of socialism. States have enacted stringent laws, intended to check its growth. In Germany the police have stood guard to regulate its utterances in its public assemblages; and some have felt that the government should take a much stronger hand at once, or it will soon overthrow the existing State. It is also a menace in other European nations, and is growing rapidly in almost every country; for socialism is not provincial, not of any one land or clime; but it is a world movement, a movement, its advocates claim, for humanity, for "the emancipation of the people." It, therefore, does not recognize State or national lines, but has organized an international society which has branches on all shores. It has thus become "a universal propaganda." The opinions in one country are modified by those in another, and the violence of the

The Church and Socialism

Old World agitators finds echo in the New. By its claim that it is seeking the betterment of the working classes, that it proposes to lessen their toil and increase their income, it appeals to the cupidity of the laborer, and makes him full of zeal for the cause. By means of papers, organizations, agitators, books, it scatters its seed and is reaping an abundant harvest. The hope is "that when universal education has sufficiently enlightened the masses, and universal suffrage has enabled them to use this knowledge, then they will be able to bring about a bloodless revolution; or if not, when universal armaments shall have taught them the use of physical force, they will be able to set up the Universal Social Republic by force of arms. Force, it is added with sardonic cynicism, has more than once been the midwife of revolutions."

Something of the growth of socialism can be seen from the following figures: In Germany the Social Democrat party had 124,655 votes in 1871; 312,000 in 1881; and 3,008,000 in 1903; the total vote of Germany being less than 7,500,000. Thus

The Church and the Social Problem

from 1881 to 1903 the socialistic vote increased from 6 per cent to 40 per cent of the entire vote of the empire. In the last election in the city of Berlin the socialists carried a majority of the votes, and in the kingdom of Saxony the Social Democrats have won eighteen out of the twenty-three seats in the Reichstag. In France the socialist party had 91,000 votes in 1889, and 863,159 in 1902; Austria had 90,000 socialist votes in 1895, and 600,000 in 1900; Belgium 340,000 in 1894, and 463,000 in 1900. In Russia there is no opportunity for socialism to express itself at the polls, and its strength can not be counted, but the great uprisings of the laborers at St. Petersburg, Riga, Moscow, Warsaw, Lodz, and other cities during the present year, show what a tremendous hold the doctrine has taken on that despotic country. The total socialistic vote of Europe in countries where it can be counted is at the present time not less than 6,500,000. In the United States the doctrine has only begun to gain a foothold, for it is only recently that organization and propaganda have been attempted. Something of the gain can be seen in the fact

The Church and Socialism

that in 1900 the entire socialistic vote in the United States was 96,961, but in 1904 it was 408,230. In four years the gain in Kansas was 865 per cent; in Nebraska, 800 per cent; in Utah, 704 per cent; in Montana, 701 per cent; in Ohio, 648 per cent; in Illinois, 614 per cent. The vote of 1904 resulted not only in more than quadrupling the socialist vote of 1900, but it placed five socialists in the Wisconsin Legislature, and two in the Legislature of Illinois. In the spring of 1904 the socialist party elected nine aldermen in Milwaukee, and several in the cities of a number of other States. Mr. Chas. Stetzle, who is employed by the Presbyterian Church to conduct a kind of mission among the laboring classes, and who has given much attention to the subject before us, says socialism is increasing much more rapidly among the laboring classes than people think, and the question in some quarters is no longer unionism but socialism. He affirms: "For thousands of workingmen socialism has become a substitute for the Church, the idealism of the earthly propaganda taking the place of the visions and ideals of the religious faith."

The Church and the Social Problem

The true meaning of the socialist movement, especially in the United States, can perhaps be best presented by a few quotations from the platform of the socialist party in 1904: "The socialist movement owes its birth and growth to that economic development, or world progress, which is rapidly separating a working or producing class from a possessing or capitalist class. The class that produces nothing possesses labor's fruits, and the opportunities and enjoyments these fruits afford, while the class that does the world's real work has increasing economic uncertainty, and physical and intellectual misery for its portion.

"This class struggle is due to private ownership of the means of employment, or the tools of production. Production, or the making of goods, has long ceased to be individual. The labor of scores, or even thousands, enters into almost every article produced. Production is now social or collective. . . . But this co-operation in production is not for the direct use of the things made by the workers who made them, but for the profit of the owners of

The Church and Socialism

the tools and means of production; and to this is due the present division of society into two classes; and from it have sprung all the miseries, inharmonies, and contradictions of our civilization.

"Between these two classes there can be no possible compromise, or identity of interests, any more than there can be peace in the midst of war, or light in the midst of darkness. A society based on this class division carries in itself the seeds of its own destruction. Such a society is founded in fundamental injustice. There can be no possible basis for social peace, for individual freedom, for mental and moral harmony, except in the conscious and complete triumph of the working class as the only class that has the right or power to be. . . .

"Socialism means that all those things upon which the people in common depend shall by the people in common be owned and administered. It means that the tools of employment shall belong to the creators and users; that all production shall be for the direct use of the producers; that the making of goods for profit shall come

The Church and the Social Problem

to an end; that we shall all be workers together; and that all opportunities shall be open and equal to all men.

"To the end that the workers may seize every possible advantage that may strengthen them to gain complete control of the powers of government, and thereby the sooner establish the co-operative commonwealth, the socialist party pledges itself to watch and work, in both the economic and political struggle, for each successive immediate interest of the working class; . . . but, in so doing, we are using these remedial measures as means to the one great end of the co-operative commonwealth. Such measures of relief as we may be able to force from capitalism are but a preparation of the workers to seize the whole powers of government, in order that they may thereby lay hold of the whole system of industry, and thus come into their rightful inheritance."

It would be interesting to discuss socialism as an economic theory; to analyze its principles and point out their weakness; to show that, while its ideals appeal to the imagination, it is unsatisfactory to the

The Church and Socialism

reason; that if it should become operative it could never be worked; that the inevitable result would be the tyranny of the community, the loss of the sense of individual responsibility, the death of initiative, and the ruin of the State. But it is not our purpose to consider phases of the subject which our foremost economists have treated with a master hand. We are especially interested in the movement only in so far as it has an ethical and religious reference, and therefore affects the life and work of the Church. Some claim that it has no such reference, and "the purview of socialism does not extend beyond the range of politics;" but this is not sustained by the affirmation of its leaders, by the nature of its fundamental doctrines, nor by its influence on the conduct of its adherents. There can be no doubt that one of the principal sources of the workingmen's disaffection with the Church, of his indifference to the Christian religion, is the spread of socialism among the masses; and the triumph of this creed would certainly mean the ruin of the

The Church and the Social Problem

Church. To show this, is the task to which we now set ourselves.

First, then, let us inquire, What is the attitude of socialism towards Christianity? We are met at the threshold of our discussion with the difficulty that socialism is not a single creed or theory, but that it has many phases, and is divided into diverging schools. There are some, indeed, who call themselves Christian socialists, and who believe that the principles of Christianity are those on which the socialistic propaganda should be conducted. Others claim that the organization of society is an entirely different problem from the attitude of the individual to God, and the two do not necessarily overlap. In the questions submitted to labor leaders referred to in the last chapter, one was: Is there anything in the cardinal principles of socialism which tends to lead its followers into hostility to the Christian Church? One of the most intelligent of our correspondents replies as follows: "No; socialism is an economic theory for the government of the human family in its industrial life based upon the brotherhood of man.

The Church and Socialism

Socialism is wholly a political theory, and does not at all consider the spiritual man. The hostility in the case is principally from the side of the Church. The Church denounces socialism without knowing why it so does. Socialism is, however, really the application of Christianity to the every-day business of life, although few socialists realize it." It was somewhat of a matter of surprise to see how many held practically the same opinion.

There is some justice in the position quoted. Socialism is doubtless largely an economic question; but it is also true that it is a scheme of social organization, a theory of society, and of so revolutionary a kind that all the factors which go to make up a community's life must be affected. You can not fully divorce the elements of society, calling one economic and the other religious. Society is an organism; its various institutions are all related, and hence involved in every reorganization of the social system; what influences one element vitally must influence all. And this has proved to be the case with the theory under consideration. It is an economic theory

The Church and the Social Problem

essentially, but it has taken a position on the subject of religion, and while some socialists are friendly to Christianity, the large majority are hostile to it. Indeed, the philosophy of the scheme, its leading literary advocates, and its practical influence are all unfavorable to the Church. The so-called Christian socialists are not really socialists; for they do not teach a single principle peculiar to socialism; but confine themselves to "condemning selfishness, inveighing against the abuses of competition, in urging recourse to co-operative association, and in preaching justice, love, and brotherhood." Prof. Flint has correctly said: "What is called Christian socialism will always be found to be either unchristian in so far as it is socialistic, or unsocialistic in so far as it is truly and fully Christian." The fact is that socialism contains some principles which are distinctly Christian and which are essential in the teachings of Jesus, having been derived from the Christian religion. But it has other ideas and principles which are irreconcilable with Christianity, and must bring it, the more they are understood, in

The Church and Socialism

conflict with the Church. And it is because of these principles that the almost universal hostility of socialism to religion has come to exist.

That there is hostility can be abundantly shown by the statements of its leading advocates as well as by those of its critics. Karl Marx, its greatest prophet, affirms: "The evident proof of the radicalism of the German theory, and thus of its radical energy, is its starting point from the decisive, positive abolition of religion." "My religion," says Madam Holm, "is socialism, and it alone is truth, morality, justice, and brotherhood. Down with the priests of every robe and hue! The first reform to be accomplished is to change all Churches into good habitations for workingmen." Proudhon was the author of the statement, "God is the evil." Frederick Engels wrote, "The first word of religion is a lie." Marx sanctions the statements of both by saying: "The idea of God must be destroyed; it is the keystone of a perverted civilization." Herr Most, in a speech in Berlin, was applauded when he said: "The Social Democracy knows that the days of Chris-

The Church and the Social Problem

tianity are numbered, and that the time is not far distant when we shall say to the priests, 'Settle your account with heaven, for your hour is come.' " Mr. Box, who has written especially on this phase of socialism, in his work on "The Ethics of Socialism," remarks: "It is useless blinking the fact that the Christian doctrine is more revolting to the higher moral sense of to-day than the Saturnalia or the cult of Proserpine could have been to the conscience of the early Christian." Again he says: "The moral side of Christianity is centered in the notions of individual holiness and responsibility to a supernatural Being. This ethical side of Christianity, largely overlaid by other influences during the Middle Ages, with Protestantism, came again prominently to the fore and has remained so ever since. But with the growing sense among all earnest men that the social utility is the end of all human endeavor, an ethic based on the notion of the individual likeness to God is in flagrant contradiction, a contradiction which can only be resolved by its formal surrender." Rea, in his able work, "Contemporary

The Church and Socialism

Socialism," thus represents the attitude of socialism toward religion: "The fact is certain that most contemporary socialists have turned their backs upon religion. They sometimes speak of it with a kind of suppressed and settled bitterness as of a friend that has proved faithless: 'We are not atheists; we have simply done with God.'" Sombart, in his work, "Socialism," says, "The proletarian movement is doubtless strongly anti-religious." Schæffle thus describes the attitude: "Socialists pronounce the Church to be a police institution in the hands of capital, and affirm that it cheats the proletariat 'by bills of exchange on heaven.' It deserves to perish;" while Levelege uses the following words as characteristic: "Right is an empty word, might decides everything. We have heard enough of your promised heavenly joys. We will cash no more bills upon another world; it is in this world that we wish to have happiness." The Pittsburg manifesto of the International Working People's Association contains this sentence: "The Church finally seeks to make idiots out of the masses and to make them forego the

The Church and the Social Problem

paradise on earth by promising them a fictitious heaven." It is not necessary to quote at greater length to show that the attitude of those who have really come to understand the fundamental principles of socialism is decidedly antagonistic to Christianity.

The opposition to Christianity is due in part to the historical groundwork of the new movement. The Church, in the seventeenth century, in France had attached itself to a rotten monarchy, and when there was an uprising against the political system, the Church, which supported it, was also attacked. Men had lost respect for the prevailing religion, destitute of spiritual life, and entangled in the affairs of State. Hence a wave of infidelity swept over the land, and the leaders in the new thought became the special champions of the people, advocating the rights of men over against the tyranny of kings. Their materialistic opinions became the inheritance of those who felt that the social system was all wrong, and should give way to a new order. This was helped on by the more rationalistic followers of Hegel;

The Church and Socialism

for while this philosopher was a believer in religion, the left wing, so called, of the Hegelian school, represented by Strauss, and later by Feuerbach, embraced a materialism which eliminated the possibility of spiritual conceptions. Feuerbach especially declared that the Absolute above man was an empty conception, and that "the really Absolute or Divine is man himself." God is only the product of men's wishes, and, in short, religion is an idealistic fiction. The real is the material, what the senses reveal. "Man is what he eats." Many came, under the peculiar conditions of the time, to this position, and among them Marx and Lassalle, the real founders of scientific socialism. They believed "that the universe is simply the unfolding of material forces, and that our spiritual experiences are only the products of social conditions." Hence, to them, there is no truth in Christianity, and it will pass away as the present society and its ideals are supplanted by something better. These ideas were woven into the books and theories of these great teachers of the common people, and created an attitude towards

The Church and the Social Problem

religion which we can find wherever socialism is in evidence. This was helped on by the materialistic tendencies of recent science which gave a modern impulse to the older views and helped substantiate them in the minds of the people; for while the proletariat did not read the works of Darwin, Haeckel, or Huxley, they caught the idea that these great modern scientists were on the materialistic side of the controversy, and thus became confirmed in their inherited beliefs. However, it is doubtful if these abstract opinions of the world could have had very great influence with the masses, if there had not gone along with them the conviction that the materialistic view of life is especially fitted to express their needs, that this philosophy fits in with the social aspirations which the proletariat movement embodies. In this they are doubtless correct; for it is exceedingly doubtful if socialism could have made the phenomenal advance it has in recent years except on a materialistic basis. We believe Dr. Flint speaks correctly when he tells us: "It is only when the truth of the material-

The Church and Socialism

istic theory is assumed that the socialistic conception of earthly welfare, or social happiness, as being the chief end of life, is likely to appear reasonable. If there be no other life for men than that which we live in the flesh, then, but only then, it is natural to conclude that their sole concern should be to get, while on earth, all the happiness which they can. A philosophy which maintains the existence of God, the supremacy of a divine moral law, the reality of an unending life, plainly, can not forward the designs of those who aim at the entire subjection of the individual to society so consistently or efficiently as one who affirms that there is nothing supernatural, nothing higher than man himself, no life beyond the grave, no absolute good. The adherents of Social Democracy have not erred in thinking that religion with its hopes and fears, theology with its doctrines of the invisible and eternal, the spiritual philosophy based on speculative and moral reasons, are serious obstacles to the realization of their plans."

We see, therefore, that multitudes of the proletariat are being trained in a creed

The Church and the Social Problem

which, when its basal principles are understood is in such utter opposition to the doctrines of the Church that they can not believe in the one if they hold to the other. And this constitutes the serious fact in the problem. If the masses were out of the Church because of indifference, it would not be so difficult to reach them, but when they are antagonistic because they are filled with the fallacies of a materialistic philosophy, and have practical interests in maintaining it, we can see at once the magnitude of the task that is before the Church to stem the tide and get the proletariat into the fold of the Master.

Again, the fundamental thought of socialism is in a measure opposed to Christianity. Christ taught a principle of brotherly love, but His religion is emphatically individualistic. Man as man had never before His time been properly regarded. Israel had emphasized the nation, and only in the later prophets did the conception of the individual come to the surface with any great clearness. In Greece it was the specially endowed, the man of genius, who was of worth. The

The Church and Socialism

orator, the philosopher, the sculptor who could chisel an Apollo or an Aphrodite, the poet who could write the tragedy of the human conscience; in short, the rare and cultured—these men were esteemed; but the common man who earned his bread by the sweat of his brow was little better than a beast. Aristotle, in whom intellectual power culminated, taught that the masses were only fit to be the serfs of the upper classes, and that man found his worth only in the State. In India man is only a wave on the sea, and if he be of the lower caste he finds his only significance in being the servant of his betters. But Jesus saw the value of the individual, and made it a primary tenet of His doctrine. He said that each human soul is worth more than the whole world; His salvation was not for classes, or nations, but for individuals, and His whole energy was spent to uplift men. He did not try to change the constitution of society, or to introduce new forms of government, except as they grew out of the new life He brought to persons. First and last, He taught individualism. His method of

The Church and the Social Problem

social regeneration was by regenerating the individual factors of which society is composed. When men have attained to goodness, they will do good in the world, and set an example of goodness which will result in the bettering of society and the establishment finally of the Kingdom of God. The end of this Kingdom, however, is not itself, but the free moral factors of which it is composed, whom it is to assist develop into completeness of being. Thus, according to Jesus, society exists for man, and not man for society. Nor is it simply the physical good of men which is its concern; for men are not simply bodies. They are also souls, and have a moral and spiritual being in which they find their highest life. They are banded together in society to assist each other in the development of that which is highest and best in them as selves; for men in isolation could not develop their best nature since some of the noblest virtues are social virtues. Nor can the moral personality retain its vigor except as every man must give an account of himself to God and feels individual responsibility.

The Church and Socialism

Socialism has an entirely different conception; and instead of teaching that society is made for man, it holds that man is made for society. The good of men which it regards is a collective good. The human race, and not the individual, is its end. Its great thought is the solidarity of humanity. Whatever tends to the benefit of mankind generally, is good and right. "Whatever tends to the advantage of the individual at the expense of the community is evil and wrong. Each one is bound to labor for the community, and not for his own aggrandizement, and his goodness or badness depends on the fulfillment of that duty. The highest aim of all good men should be to increase the temporal prosperity and happiness of all collectively." The State must control the individual, and this control is so extensive, as planned by socialism, that the liberty of the person is practically destroyed. Paternalism becomes a social despotism. A man must take the place the State appoints, and be satisfied with what the State gives. Wages and work are fixed by overseers, or by law. A man has no choice when or where he shall

The Church and the Social Problem

labor; for otherwise the State could not handle the multitudes without getting into a confusion worse confounded. Thus the free initiative of the individual is practically destroyed, and with it would go the sense of individual responsibility, and the motives which lead to the development of the moral person. That striving which is the basis of personal progress would cease, and degeneracy instead of development would surely follow. You can not put an official in place of the individual will, you can not dominate the man by the authority of the State, you can not take away the incentives to individual initiative without both ruining the enterprise and undermining the moral foundations of life and character. Religion especially would be destroyed; for this can not exist where the authority of society is over the authority of God, and where the individual can not be free in the choice of his own actions. Thus the collectivism of socialism is opposed to the individualism of Christianity. The end which Christianity has in view, namely, the growth and perfection of the individual, the development of true free-

The Church and Socialism

dom, the enlarging and enriching of the individual soul, can but be hindered by socialism which seeks the general good of all in the line of material comfort and prosperity.

The socialist movement is also calculated to lead people away from the Church through the sordid secularism of its ideal. As already stated, its Utopia is a felicitous state here, and the felicity is to be secured by a changed political and social condition. The world's wealth and the world's goods are to be equally distributed among all. It is a gospel for this world and for the material side of this world's life. The happiness sought is not ethic but naturalistic. It is to come from physical ease and temporal enjoyment; not from the kingdom of God, but the kingdom of loaves and fishes. French cooks, good tailors, and managers of playhouses are to contribute largely to it. In short, it is a movement in behalf of the secular interests of the laboring class, wanting the material goods of life equally distributed among all, and seeming to think that if this can

The Church and the Social Problem

be effected the happiness of man will be complete.

That there is much in a favorable environment but few, if any, will deny. That a share of this world's goods is a better condition for happiness than poverty, there is little question. The story of the peasant despising the king and telling him to get out of his sunshine, and the oft-repeated affirmation of the monarch to the lad who said he had clothes and board, "Be content, for I have no more," sound well; but we all live as if we knew them to be untrue, as they are. But it is equally wrong to place the secret of life in temporal conditions. Character, intellectual and moral development, spiritual experience—these are the better gifts of life. The greater needs of our existence are not ease and comfort, but moral purpose and spiritual power. Greatness can not come to men by their seeking personal gratification and physical satisfaction; it rather comes out of self-forgetfulness and self-sacrifice, the purpose to give rather than to get. Christ did not make His ideal material, nor did He seek to set up a kingdom of physical goods;

The Church and Socialism

but rather he emphasized the value of the inner experiences, and established His kingdom in the hearts of men. The essence of this kingdom was not worldly ease, but the graces of the spirit, the rich inner life of spiritual feeling. He did not go into a discussion of social organization, or seek the improvement of political principles, but He did endeavor to develop the lives of individuals, and believed that virtue established in men would gradually accomplish social improvement and reformation. One need but look at the processes of the Divine Spirit in history to see that something larger is meant by the creation of the world than that men shall eat and drink, for to-morrow they die. The immanent action of God in the progress of history is not that men may have more physical goods, but that there may be a moral education of the race such that truth shall be grasped in larger measure and the impulse to goodness shall dominate the world. God provides for men's physical good, sows the fields and hangs fruit on the bough; but He also plants the seeds of spiritual renewing, institutes processes and effects condi-

The Church and the Social Problem

tions for moral training, sifts nations and men as wheat, disciplines sternly if need be, that righteousness may be recognized as the great end of life. Hence we claim that socialism is out of harmony with the Christian ideals. Even where it holds to these ideals it ignores them. It really leaves God and His law and the spiritual and eternal life out of account. It would take away from our life that which has given it its higher feelings and nobler products. Art, literature, religion, can not flourish in its atmosphere, and, as has been said, these factors have done more for human progress than all the *menus* that French cooks have devised. The whole duty of man is not physical enjoyment, and human nature is not primarily physical and animal. Man is made in the image of God, and his worth, dignity, and happiness grow out of his spiritual intuitions, insights, and experiences. In so far as Christianity stands for these facts, for the higher life, it is out of harmony with socialism which stands sponsor for the lower. The ideal of socialism is poor and barren, and religion can not flourish where

The Church and Socialism

it rules. Let it become the creed of the laboring classes, as it is fast becoming, and there can be but one result, namely, that the Church will have no power over them, that worldliness will dominate them, and that their motto will be: "Take anxious thought for what you shall eat, and how you shall be housed and clothed, and leave the righteousness of God to those who are content to chase shadows."

The Church is in contradiction to socialism in many of the duties it proclaims as incumbent on men. The ethics of the two systems are not in accord either in principles or motives. Socialism teaches that what we call morals is a product of the material conditions of life. Man is a creature of circumstances, and becomes morally what his environment necessitates. His ethical development is dependent on the economic development of society. Says Prof. Flint: "They exaggerate the plasticity of human nature and assume the irresponsibility of man. They fail to perceive that the history of man has been, mainly, not a product of matter, but the work of man; that society has been far

The Church and the Social Problem

more the creation of individuals, than individuals of society; that economic development has been at least as dependent on ethical development as the latter on it; that morality is not only so far the fruit of civilization, but also its root and vital sap; and that the great obstacle to social progress and prosperity is not the defectiveness of social arrangements or of industrial organization, but the persistence of individual vices." Morality has its roots within, in the moral constitution of man, in his recognition of the moral order of the world, and not in his economic environment; and this Christianity sees, but socialism overlooks. Duty is not dependent on the State. A man must be true and right, no matter what his social condition, his poverty, or his wealth. External conditions may affect us, provide temptation to wrong-doing; but they are not compelling, do not determine acts, and men may make them stepping-stones to virtue. Some of the noblest characters in the world have risen out of what the socialist would regard as the worst possible economic conditions. The right is not the law of the

The Church and Socialism

community, it is the law of God. Duty is not a thing of the State, but of the moral universe. Ethics has its root, not in physical conditions, but world principles. The basis of moral authority is not the collective will of the people, but the moral government of God as expressed in the ethical nature of man and the ethical constitution or order of the universe. Socialism is wrong in its theory of ethical authority, and Christianity, holding to the sovereignty of God, is right.

The sphere of duty is also too limited in socialism. Christianity conceives of man's duty as threefold—duty to self, to fellow-men, and to God. Socialism disregards all but the social duties, affirming that personal obligations are matters of individual convenience, and the religious are phases of superstition and hypocrisy. Of course there are some who have a wider and truer view, but this is the general conception. Karl Pearson, a prominent socialist authority, expresses this in the following statement: "The modern socialistic theory of morality is based upon the agnostic treatment of the supersensuous. Man in

The Church and the Social Problem

judging of conduct, is concerned only with the present life; he has to make it as full and as joyous as he is able, and to do this conscientiously and scientifically, with all the knowledge of the present and all the experience of the past pressed into his service; not from fear of hell, nor from hope of heaven; from no love of a tortured man-god, but solely for the sake of the society of which I am a member and the welfare of which is my welfare—for the sake of my fellowmen—I act morally, that is socially. . . . Socialism arises from the recognition: (1) That the sole aim of mankind is happiness in this life, and (2) that the source of evolution, and the struggle of group against group, has produced a strong social instinct in mankind, so that, directly and indirectly, the pleasure of the individual lies in forwarding the prosperity of the society of which he is a member. Corporate society—the State, not the personified Humanity of Positivism—becomes the center of the socialist's faith. The policy of the socialist is thus his morality, and his reasoned morality may, in the old sense of the word, be termed his

The Church and Socialism

religion. It is this identity which places socialism on a different footing to the other political and social movements of to-day." No statement could more clearly eliminate the obligations of religion from the sphere of duties, or more fully cut men free from any responsibility to God. There are doubtless some socialists who would not go so far, but they are the exception, and do not represent the thoroughgoing socialistic position. But socialism is fully as destructive of personal morality. The moral quality of a man's acts are all determined by the way they affect society. The individual is not an end in himself. He is to find his mission in the State. As he has no personal end to attain, personal duty, obligation to self is eliminated. The whole sphere of duty becomes social duty, and the individual is sacrificed to the community. Dr. Flint has well criticised the position in the following strong words: "Man is not so related to society, for the simple reason that he is a *person*, a free and moral being, or, in other words, a being whose law and end are in himself, and who can never be treated as a mere

The Church and the Social Problem

means either for the accomplishment of the will of a higher being or for the advantage of society without the perpetration of moral wrong, without desecrating the most sacred of all things on earth, the personality of the human soul. With reference to the ultimate end of life man is not made for society but society for man. Hence, the sacrifice of the individual to society which socialism would make is not a legitimate sacrifice, but a presumptuous sacrilege."

Another particular in which socialism differs from Christianity in its ethical conceptions is in its idea of evil and the way to overcome it. It locates the bad in external conditions rather than in an internal state. Sin is an incident arising from a bad social environment. It is nothing the individual is responsible for or can avoid. A criminal is only a natural product of the present social order. He is not to blame, for the environment in which he has been placed has made him what he is. With a change in the industrial system will come a new generation of virtuous men and women. Said Adolph

The Church and Socialism

Wagner to an enthusiastic socialist: "Your scheme would work well if all men were to become angels." "Why should they not become angels?" replied the socialist. "It is enough to do away with the present economic injustice, and all men will become angels." The theory is, if there could be a proper constitution of society the motive for evil-doing would be done away with, and the changed environment would tempt all men to do right.

Christianity is tooth and nail opposed to such a view both in relation to the source of evil and the way to overcome it; for while it realizes that one's circumstances very much affect his moral ideals and his disposition, it nevertheless puts the ground of evil in the will, in the fact that the self of appetite, impulse, desire, asserts a predominance over reason. The fact that we have evil men in the most favorable social conditions, and saints in the worst, as well as the facts of personal condemnation and remorse, argue strongly against the socialistic and for the Christian theory. If the socialistic conception should prevail, it would wreck society. Lift from men the respon-

The Church and the Social Problem

sibility for their misdoings; tell the thief that not he, but society, is to blame for his theft; lay the passion of the rake upon the community; tell the drunken, the licentious, the base, that they are not to blame for what they do and are, and let this become believed in society, and society treat all criminals and bad men accordingly, and the gates of perdition would be opened on the earth. Evil would hold high carnival, and every form of virtue would be wrecked.

But equally erroneous is socialism's idea of the way men are to be freed from sin. As I have already said, the conception is that this is to be effected by changing the material conditions of society. To save men you must first save the community. Get a new economic condition, and you will get new men. Develop an environment in which all will be prosperous, and you will have a condition in which all will be good. Christianity has an entirely different theory. It believes that the individual must be awakened, new forces must touch him, a new spirit must be put into him, and not by a process of self-culture

The Church and Socialism

merely, but by the renewing power of the Spirit of God. We are all by nature the children of disobedience. Evil resides in the heart. The old Adam is alive within us. Reform can only come by purification. A power above our own must touch us. The heart is the seat of our difficulty. It must be cleansed and renewed. From within out, not from without in, is the Christian formula of moral progress. Socialism, therefore, proposes a new theory of redemption, and, in doing so, denies the central and most fundamental doctrine of Christianity. The two are at this point in irreconcilable contradiction; and if the one is true, it declares the other false.

We conclude, then, as a result of our meditation, that in the acquisitions socialism heaps upon private ownership; in its doctrine of human rights; in its conception of personal liberty; in its utilitarian basis of ethics; in its defective ideas of justice; in its declarations that labor is being cheated out of its true belongings; in its appeals, not to conscience and judgment, but to human selfishness, jealousy, envy, and hate; in its call, not so much

The Church and the Social Problem

for gradual change and reformation, but for revolution by use of force if need be; in its effort to excite class against class; in its whole form of propaganda—we find that the spirit of socialism is contrary to that of the Church, that it is a menace to the latter's prosperity, and that the masses taught in the materialistic ideas of socialism, aroused to seek its sordid and worldly ideals, can scarcely be expected to consider the Church except with dissatisfaction, if not with antipathy. This social creed, having been widely disseminated among the workingmen of our day, accounts in large measure for the fact that the laboring classes are so largely out of sympathy with the forms and life of modern Christendom.

CHAPTER IV.

THE SOCIAL MISSION OF THE CHURCH

IN our previous discussion we have seen that a new consciousness has developed in society. Previously society was more individualistic. The work of the world was done by men toiling alone, or in small groups. Communities were isolated. One neighborhood knew little and cared little about another. Different parts of the world were widely separated. There was a national feeling, a neighborhood feeling, but the interdependence of men was not realized. Then came the invention of the steam-engine, and the centralization of industry. Factories went up along the rivers, and in the cities. Men were gathered in manufacturing centers. They could no longer do their work by themselves but must co-operate, and this was especially true as work was organized

The Church and the Social Problem

and labor was divided and subdivided. Cities soon began to grow populous. Railroads came, bringing different communities into close contact. Then the telegraph and telephone were invented, and the whole world was placed next to each man's yard; and its doings were each morning and evening thrown into his door by the boy who delivered the paper. This change in social and industrial conditions developed a oneness in the life of society which was never known before, and produced a new social self-consciousness which is one of the most marked characteristics of the civilization of the twentieth century. Men now feel that society is an organism, no member of which can say, "I have no need of thee."

This spirit of social solidarity has led to the development of new problems, some of which we have discussed in the preceding chapters. Indeed most of the questions which throb in our social atmosphere to-day are the product of the changed conditions. New rights are claimed, an enlarged sense of justice is developed, and men have become conscious of social

The Social Mission of the Church

obligations not thought of before. This is bearing fruit in the greater sympathy which men have with each other's conditions, in the growing feeling that material goods should be more equitably distributed, that charity should be more abundant, that the down-trodden nations should be lifted up, that social reforms should sweep away social evils, and that the old world should be made more habitable for every man. Indeed, as a result of the new social spirit, a hundred problems press to the front, and a hundred questions seek solution.

Into such an environment the modern Church has come, and the question is, What is its duty in the new situation? Dr. Strong answers the question as follows: "Life must always be adjusted to its environments. A radical change in the latter necessitates a corresponding change in the former. When, therefore, civilization changed from an individualistic to a social type, it constituted a new environment, to which the Churches must needs readjust themselves." They must adjust themselves by gaining an enlarged sense of their

The Church and the Social Problem

social mission, and taking up, as they have not before, work which relates to the betterment of society, to the establishing of the kingdom of God upon the earth. Said the late Dr. Chas. H. Payne: "The greatest forward movement of all ages is upon us. The movement is the saving of society, and that work the Church of Christ must undertake. Not to undertake it is to break step with the march of civilization and to fall out of the ranks. If the Church refuses to save society, she will fail to save herself, because she will fail to adapt herself to the changed conditions."

The Church of the past laid its greatest stress upon work for the individual, to see that he became reconciled to God. It partook in its activity of the individualistic character of the civilization of which it was a part. It was impressed with the denunciation of the world found in the New Testament, and also in Greek philosophy, and which the asceticism of the early and mediæval Church embodied, and felt that its mission was to save men out of the world rather than to save the world. Hence it sought to convict men

The Social Mission of the Church

of sin, of righteousness, and of a judgment to come. It set up its mourners' bench and called sinners to repentance. Its great appeal was for men to escape from the wrath to come. Little was made of the Christian's social duties, of his living to help society, the great thing being to flee the world and make sure of heaven. If a man developed the God-ward side of his nature; if he was constant in worship; if he trusted in Christ to save him, he had done his duty as a Christian. The saint was the man who kept freest from the secular and closest to the sacred. The idea of the salvation of society was not a living thought. The great problems which affect life—such as wealth, poverty, want, human suffering, crime, prison reform, labor, peace and war, charity, co-operation, political integrity, masses and classes, temperance, the social evil, etc.—were considered to be questions for moralists, economists, statesmen; but problems to which the Church has no special mission. Its business was to preach Christ, by which was meant the historical Christ, and in His relation, not to the common weal, but to individual men,

The Church and the Social Problem

and to them mostly as related to the fact of their sins and how to get rid of them.

It was not seen that a live Church and one adapted to our needs ought to bring all that affects the welfare of man, his material, his moral, and his spiritual good, within the scope of its thought and purpose; that it should have range enough to include in its interest every human difficulty, every human need, every human good, and to work for those conditions which will help develop for man the largest happiness and growth.

For this idea of spiritualizing the individual something can be said, as the conception is by no means entirely erroneous. The first business of the Church is not to be a mere civilizing agency, but to save men from the fact and consequences of sin. Christ came, we are told, to seek and to save the lost. Our business in the world also is not simply work, but also worship. To love God with all the heart, and to keep His commandments, is still the first duty of man. Hungry souls need most of all to learn of God's forgiving grace, and that He will take up His abode in the human

The Social Mission of the Church

heart. Eternal life and heavenly beatitude are still of great significance to weary and aspiring souls. Consecrated devotion, a life fully dedicated to God, illumined by the richness of daily communion, is ever refreshing to behold. The bread that cometh down from heaven continues more satisfying than higher earnings and shorter hours. The Church must ever remain a center of spiritual dynamics, and from it must flow streams of living water to slake the thirst of the religious nature of man. Evangelism must ever be one of its efforts, and a part of its mission; for each generation has to be won to God, or at least awakened and instructed in relation to the deeper things of the Spirit. By this means also it will help society—for what is society but the aggregation of individuals?—and hence as men are saved, society will be improved. Whenever a bad man has been made good, society has been made a bit better. The emphasis of the Church, therefore, on the conversion of men has been socially regenerating. Dr. Francis Peabody has well said: "Within this problem of the better social order lies always the

The Church and the Social Problem

problem of better men;" and he quotes Herbert Spencer as saying: "There is no political alchemy by which you can get golden conduct out of leaden instincts."

But great as this work is, and as important, it is not the only task given the Church, nor does it express its full mission. Soul-saving is no more sacred a duty than society-saving. Men are to be helped when we can not get them converted, and society presents problems and needs which can not be settled at the altar. Besides individual sins there are social institutions, customs, and organizations which need to be grappled with by the Christian forces of the community and made better. While, as stated, the saving of men is a help in saving society, it is not all of it. We must make the world a right kind of a world as well as save men from its evil. The Church has before it the task of transforming human society, of making Christian industrial life, commercial life, art, literature, science, government, all kinds and forms of human activity, to set up the kingdom of God upon the earth. It should try and see that contracts are just, institutions help-

The Social Mission of the Church

ful to human progress, and social organizations advantageous to man's spiritual development. Christ should be made to walk in all the avenues of our modern life, social, domestic, political, and His ethics should control in every domain of our existence. God should not be confined to the Church and the life of worship, but should be given place in the factory and the store. Men need to be taught that all they do they do in God's presence, whether it be making a bargain or a prayer, and that it is necessary for them to be as devout and ethical in doing the secular business of life as in carrying out the functions of our public worship. One way the Church can prepare men for another world is to teach them to live justly in this; to teach them also to plant in the world the Spirit of Christ, to make all its life—its life of culture, its life of art, its life of industry, its life of pleasure—thoroughly Christian. The mission of the Church then is to apply its principles to the problems of modern life, seek to save society as well as individuals, try to establish a kingdom of social righteousness here, as well as prepare men for

The Church and the Social Problem

citizenship in the kingdom of heaven yonder. The Church must make itself a power in settling the problems on which the peace and prosperity of thousands depend. It must become the embodiment of the sociological principles of the New Testament. If the Roman Catholic Church retains its hold upon the working classes more firmly than does the Protestant Church, one reason is it has done more for their material welfare and participated more fully in the solution of their social problems.

This social mission of the Church is a dominating thought in the Old Testament which has constantly present the idea of social good. The individual is second to the community, the aim of Jehovah being to secure a holy people. The nation is chosen and is His peculiar possession. "Israel is God's son." "In the religious service of the temple, and in the hope of the blessing of the covenant, the individual Israelite is never separated from the organic whole of Israel; the welfare of the just will be his participation in the prosperity of the people of the Lord. The good

The Social Mission of the Church

which all the children of the promise are to pray for, and to desire above their chief joy, is the restoration of Jerusalem and the return of the ransomed of the Lord with singing to Zion." God had property rights in every Hebrew's possessions. The cattle on a thousand hills were His. He had loaned the land, and every fifty years it reverted to the family to which it had been given. "The land is mine," is the word of authority. As a token of the Divine claims the firstfruits of the soil were offered to the Lord as His just portion. But not only in his relation to the land, but in that he held with his fellow-men, the Hebrew realized a moral and religious relationship. He looked on his fellows as his brothers. He must deal with them on a moral basis. We see this in the Ten Commandments. It is also seen in the demand of the law for "just balances, just weights, a just ephah, and a just line shall ye have." Priests must be honored, the aged respected, the stranger given hospitality, the poor cared for, and this because of the idea of brotherhood, this as a moral and religious obligation. "Thou shalt not shut thy hand

The Church and the Social Problem

from thy poor brother, but shalt surely lend to him." If a man was hungry he could pass through the field and pluck the ears of corn. The scattered grain was left in the field ungarnered for the poor. Widows were subjects of special consideration.

The law of damages was extensive. These and many other features show how fully the rule of religion pertained in the civil and social life of Israel. We see the same in the preaching of the prophets. They are not given to the development of doctrine, but to the establishing of righteousness in the heart of the nation. They do not labor to prepare men for the future, nor do they dwell on beatific states to be enjoyed hereafter, but they demand that duty be done here and now. Indeed, future life is only vaguely alluded to in a few passages in all the Old Testament, while the constant message is that men must live righteously day by day. Nor do the prophets confine their attention to the duties between man and man, but are even more vigorous in attacking the evils of social life, demanding righteousness in the world of trade and in the councils of the State,

The Social Mission of the Church

as well as in the home and in the services of religion. The prophets went beyond urging the inculcation of personal piety, and laid bare the sins of their age, the oppression of their time, the various social evils which had rooted themselves in the life of the people, and demanded, in the name of God, a ceasing from transgression and a cleansing of society. They did not announce a new social theory, or a new form of government, but they did urge that the moral law should dominate all the acts of rulers and people; that the rich be just and generous to the poor; that mercy and charity and justice everywhere prevail upon the earth. They applied the law of righteousness all round, to all phases of life, political, social, industrial, as well as to life in the home and the Church. The judgment of the Lord was to be swift against "the sorcerers, and adulterers, and false swearers, against those that oppress the hireling in his wages, the widow and the fatherless, and that fear Me not, saith Jehovah of the hosts."

The spirit of the Hebrew religion is represented by Canon Fremantle in these

The Church and the Social Problem

important words: "Study the history of the three races (we can spare none of them), and ask, which of the three presents an ideal of life of the most central importance and the most applicable to ourselves? The ideal of the Greek was versatility; that of the Roman, imperial power; that of Israel, righteousness.

'Open ye the gates that the righteous nation, which keepeth the truth, may enter in.'

We learn much, no doubt, from Aristotle's 'Politics,' and from Roman constitutional history; but the Greek republics, whatever their form, were an aristocracy superposed upon a mass of slavery. Roman history resulted in a despotism, a useless patriciate, and a pauper proletariat; the Jewish community was a brotherhood bound together by a worship and a law of righteousness which is owned as complete where that of Rome and of Greece fails. The idea we seek in modern times is that of a national community knit together in all its relations by righteousness and love, and caring especially for the weaker members. This neither Greece nor Rome did, but only the Jewish nation.

The Social Mission of the Church

Let those who would make Christianity merely a religious system apart from the common life of men, those who ascribe to it a sacerdotal, or a dogmatic basis, those who conceive of God as apart from human relations, and of religion as a merely individual connection with Him, see to it, that they do not fall below the Hebrew ideal. Those who appreciate that idea most fully, and dwell most on the divine element pervading it, will see very clearly that it points to none of these as its proper development, but to an all-embracing society, including the whole range of human interests, and binding all men and classes and nations together in true relations, which are the work and the expression of the Spirit of God."

Christ carried into His religion much that He received from His Jewish environment and training. The spirit of the prophets was upon Him, and His view of the relation of religion to society was much the same as theirs. He did not, however, identify religion with the State, as did the Jewish theocracy, which made the civil a

The Church and the Social Problem

function of the religious. His religion was not to be for one people or for one age, but for the human race and for all time, so that it could not be joined to any particular State or civic institution. It must go out into all forms of government, make headway amid diverse types of social organization, and therefore it could not be the special advocate of any. It must needs confine itself to those general ethical and spiritual principles which are as universal as the human race, which are binding upon all men and nations. To have committed itself to any form of political or social organization would have brought it into antagonism with all others and hindered its progress in the earth. This is why, when shown the Roman coin, Jesus said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." This incident would have afforded Jesus a fine opportunity to set forth His views about the rottenness of the Roman Government, about the evils of despotism and tyranny, or about the value of democracies; but He said nothing of this kind, simply declaring that if they were using

The Social Mission of the Church

Cæsar's money they should support Cæsar's government.

But while Jesus did not join His religion, as was done in the Old Testament, with any form of political organization, it does not follow that He did not have much to say upon the social relations of life, that He did not relate His religion to the civic and social duties of man. This He most certainly did, and this is one reason why He is so highly regarded by socialists; for while many of them have the bitterest things to say against the Church, all seem to have the highest respect for Jesus. In submitting a series of questions to a large number of labor leaders, many of whom are socialists, the writer was deeply impressed with the fact that while all but two criticised the Church, and most bitterly, and a number attacked the system of the Christian religion, every one spoke well of Jesus, and manifested the highest respect and regard. In harmony with this is the testimony of Prof. Francis Peabody, who says: "The social movement has reached a point of peculiar reverence for the person of Jesus;" while Mr.

The Church and the Social Problem

Goehn declares: "Only one quality [of religion] remains—respect and reverence for Jesus Christ. It is, indeed, a new picture of Jesus of Nazareth. He lacks the supernatural light in His eyes, the Divinity assigned to Him by the theologians is a subject for smiles; . . . but they all stand reverently and quietly before His great personality." Frequently we hear socialists claim Him as one of their number, and articles are occasionally published on "The Socialistic Christ," or "The Socialism of Jesus." This thought is very short-sighted and erroneous; for one can not read far in the religious teachings of Jesus without seeing that He was much more than a social reformer, having a body of distinctively religious truths, and holding very definite conceptions about God, sin, redemption, and the future life. He did not teach that our duty stopped with men, but emphatically declared that our first duty is towards God. He did not at any time put the body and its needs first, but exalted the value and dignity of the human soul. Not the material, but the spiritual interests of life were uppermost in His

The Social Mission of the Church

thought. He did not speak much of the kingdoms of this world, but He took for the base-line of all His teachings the conception of the kingdom of heaven. He was ever drawing men away from the outer to the inner life, from external forms to the spirit. He did not discuss the right organization of society, but He did say much about purifying the heart. We can not, therefore, agree at all with Renan, who, in his "Life of Christ," sets Jesus forth as a "Socialist with a Galilean coloring," and adds: "Jesus was, in some respects, an anarchist, for He had no idea of civil government. The government seemed to Him purely and simply an abuse. . . . Every magistrate appeared to Him a natural enemy of the people. . . . A great social revolution, in which distinctions of rank would be dissolved, in which all authority in this world would be humiliated, was His dream."

But while Jesus does not enter upon the discussion of economic theories, and while His main theme is the spiritual life; while He tells the rich man, whose only concern is the heaping up of larger store, that

The Church and the Social Problem

he is a fool, for any moment he may be called to give up what he has and answer at the bar of heaven; while with Him the true riches were spiritual, and righteousness was first to be sought, it must not be thought that Jesus ignored the industrial and social world and did not have a mission to men in the complicated relations of civic and business life. It is true that He did not teach any particular form of economic society, and that He did not specifically answer the industrial problems of our twentieth century, but, on the other hand, He did set forth principles which test all such theories and problems, ideals of life which sift them all. He did enter the realm of ethical obligation and make such disclosures, that there would be no social problem if men would hear and obey what He had to say. He taught the principles by which life should be governed, principles so profound and full of meaning, principles so deep and of such wide application, that, if they were generally enforced and practiced, they would settle all social difficulties and establish a kingdom of happiness and peace upon the

The Social Mission of the Church

earth. He even went beyond the natural requirements of economic society, and the principles which underlie conduct, and disclosed motives which are so rich and fertile that, if they got hold of the actors on the stage of human society, they would harmonize all interests and settle all antagonisms. Thus on one occasion a man tried to involve Him in a dispute about an inheritance, but He refused to consider the rights involved in the specific case, which would have necessitated a discussion of the civil law of the land; but He did strike hard at the source from which the difficulty came, and from which most of the troubles in the economic world arise, and said: "Beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Let the laborer and the employer hear and obey that word, let them but observe that apparently simple rule of ethics, and the tap-root of our labor difficulties would be cut. This illustrates the idea of Jesus. He did not attempt to inaugurate a reconstruction of society, to give men a new version of the rights of prop-

The Church and the Social Problem

erty, but He enunciated principles, declared an ideal and philosophy of life which would make social difficulties impossible.

But Jesus did more than declare a few ethical principles, for a large body of His teachings have a distinctly social reference. He taught spiritual truths, religious doctrines, and facts which throw light on the other world; but He also emphasized the necessity of men's living a pure, good, helpful, and self-sacrificing life here. He not only insisted that they should be individually good, but that they should make the world good. He Himself set an example of service. Every human need touched Him and met a response. He possessed an enthusiasm for humanity. He saw great possibilities in every man, and the lower down the individual, the more He labored to assist him. He ate with publicans and sinners, touched the leper and cleansed him, and opened the eyes of the poor beggars who cried to Him from the street. He went about daily, encouraging the poor, curing the sick, comforting the sorrowing, and ministering to the daily wants and needs of men. He was

The Social Mission of the Church

"the least academic of teachers" and the least theoretical of reformers. He taught by what He did, enforcing precept by example. His Gospel is full of words which show His sympathy with the common man. He was Himself of the proletariat. His father was a carpenter, and He probably assisted in the shop. He blessed the poor, and He uttered woes on the rich. He placed a poor beggar on Abraham's bosom and a rich landholder in hades. He told the wealthy young man to sell all that he had and give to the poor. He sadly asked, "How hardly shall they that have riches enter into the kingdom of God?" It is no wonder that the toiling multitude have come to think of Jesus as belonging to their class, as sympathizing with their position, and as one who, if He were on earth, would be a leader in their efforts for social reform and betterment.

But Jesus not only helped the needy and set an example to the Church that, as a part of its mission, it should minister to human ills, but He attacked the social evils of His day. We have said so much

The Church and the Social Problem

about Jesus' sympathy, about His being a Man of heart, about His patience and suffering, that we have come to overlook His virility and strength. He was tender, but not effeminate. He had in Him the wisdom and the strength of personality and the power of a great leader. He could have carried through a great reform, or started a revolution. We are impressed constantly with both His fearlessness and His sagacity. "Whence hath this Man His wisdom?" they asked in amazement. Men cowered before His righteous indignation. When He drove the money-changers out of the temple court, it was not by the strength of His arm, or the size of His whip of cords, but by the commanding quality of His personality. He spoke as one having authority, and men obeyed Him. He was vigorous and strong, and faltered not to face any antagonist. No one but a wonderfully virile man could have stood before the ecclesiastical leaders of His time, looked into their eyes, not flinched a particle, and cried out, "Ye hypocrites, how shall ye escape the damnation of hell?" He was

The Social Mission of the Church

strongly against the established hierarchy in the Church, and denounced in particular its sins. It made long prayers in the market place to be seen of men; it devoured widows' houses; it compassed land and sea to make a proselyte, and, when secured, made him twofold more the child of hell than itself. He called the hollow-hearted priests and scribes "whited sepulchers," "a generation of vipers," the "children of the devil." While He had little to say about the special evils of His day—drunkenness, slavery, oppression of the poor—He did have much to say about hypocrisy in worship, and hollow-heartedness in life. No one can read the Parable of the Good Samaritan without seeing that Jesus believed in more than prayer; that He felt that religion was service; and no one can read His terrific arraignment of the Pharisees and Sadducees without believing He felt that religion should be applied to life.

But it is rather in the structure of Jesus' thought than elsewhere that we see His interest in the salvation of society, in the life-spirit which His teachings were cal-

The Church and the Social Problem

culated to create and which compelled every one who entered into it to seek the welfare of men. Take, for example, His great doctrine of the brotherhood of men. He taught that we should love our neighbor as ourselves; a command to understand the sweep and measure of which is not easy. It requires the profoundest meditation. It is a formal principle, and does not give a content of action. It is like Kant's "so act that your act could properly be universalized." The more we study it however, it assumes a wider application and a fuller meaning. Christ saw the world as we see it, its competition, its contests, its misery, and it moved Him with profound compassion; and He looked away to a new world, or ideal, where love was the ruling principle, and therefore righteousness the constant practice. He saw that the struggle to adjust one's self to environment, or the survival of the fittest, was a law of death to multitudes, and meant progress by trampling on those who were weak; hence He lifted on His banner the law of the love which leads to self-sacrifice for others. "Put up the sword;" "Resist not evil;"

The Social Mission of the Church

"Forgive until seventy times seven;" "Love your enemies." He had no place for false individualism, but taught the brotherhood of man, the solidarity of the race. He saw that when society is conceived of as composed of individual units, there will be conflict; but the sense of common love, that the strong bear the burdens of the weak, will save humanity from such conflict. Not only was this Jesus' ideal, it was His life. He reached forth His hand in the spirit of His command, and touched all human pain and need with healing power. He took on Himself the burden of our sin and distress, and spared not His life in bearing it. "He saved others, Himself He could not save." Thus with Jesus the law was not simply a kindly sentiment, but a working hypothesis. It was not a beautiful ideal to be realized only in a heavenly existence, but a practical working principle, intended to control the organization of human society. The Church has not been inclined to take it in earnest. It has not been conceived of as practical for business as well as charity. But in our day a skeptical philosopher has vindicated

The Church and the Social Problem

it in an independent philosophical and sociological investigation. Herbert Spencer, in his "Data of Ethics," has a chapter on Egoism and Altruism, in which he shows that unlimited egoism is self-destructive; and, second, that unlimited altruism is the same; so that to live for self and to live for others are equally irrational principles; and that the only true idea is the proper union of the two ideas. This is nothing more than a philosophical putting of Jesus' law about loving our neighbor as ourself; not to the exclusion of one's self, not to the exclusion of one's neighbor, but in combination, thy neighbor as thyself. Thus, instead of being visionary and impractical, the best reasoning proves that the law is one which reason and experience verify, and it is the foundation-stone of individual and social welfare. Society can not come into a state of perfect health until it enthrones and practices it. Jesus intended it should be worked, not hung as a motto on the wall. When He sent forth His disciples He told them to "Go, and as ye go, preach;" but He at once added, "Heal the sick, cleanse the

The Social Mission of the Church

lepers, raise the dead, cast out devils; freely ye have received, freely give." In this Jesus carried out the prophetic idea that we are not only to walk humbly with our God, but we are to do justly, and to love mercy, virtues which refer to our relations with men.

Apply Christ's law of love to property—and He so applied it—and what does it mean? No one can love his neighbor as himself and hoard his means simply for selfish pleasure, or the desire to amass great wealth. How dwelleth the love of God in a modern man who sees his brother suffering and in need, and shuts up his bowels of compassion, lowers the wages of his men another notch, lays on a heavier burden, and counts at the end of the year great gains—a large surplus in the bank? To love his neighbor he must share with him in his necessity, for this is the real test of love. Personal welfare, where love reigns, can not be the dominant consideration. No wonder, then, that Christ had so much to say about stewardship, and looked at property as a trust; that He makes the right use of property one of

The Church and the Social Problem

the tests of the judgment day. Jesus laid His emphasis, not on hoarding, but on distribution. He called the man who thought only of building additions to his barns a fool. He told the rich young man to sell out and give to the poor. Property was to be gained, but it was also to be given. Every man who used his property solely for himself was "a defaulter before God," and for it must finally render an account. This is why Jesus said so many sharp things to the rich; not that private property is wrong, or the gaining of riches an evil, but because true love for our brother demands that property be used for the good of humanity, that it be distributed to help those who need it, rather than be consumed to further the lusts of the flesh or the pride of life.

The law found its proper expression in the early Church, where an order of deacons soon arose whose function was to distribute the alms of the community, and especially to care for the widows and orphans. It was held as a common rule that it was the duty of the Church to support the weak, to distribute to the necessities of saints, and to

The Social Mission of the Church

remember the words of the Lord Jesus how He said, "It is more blessed to give than to receive." In localities, as at Jerusalem, this went so far that in the enthusiasm of brotherly love men sold their property and "had all things in common," "and not one of them that said aught of the things which he possessed was his own." This was not asked by Christ, nor was it a practice generally adopted in the early Church, or desirable in the Church of our day. Where communities in subsequent times have tried to imitate it, they have come to naught. But the love of one's brother as one's self is a law which should pertain in the realm of poverty, and it should lead to the relief of distress, and the destruction of all the evils which come from selfish greed. It should be applied by the employer to his men in the factory and the mill; and when he asks women to make shirts at fifteen cents a piece, and men to make a suit of clothes for \$2.30, he may well ask himself if he is treating his neighbor as himself. The idea of brotherhood as taught by Christ would destroy all class distinctions raised

The Church and the Social Problem

on artificial standards such as we find in modern society. "The kingdom of God is a commonwealth of peers." When we pray "Our Father," we all stand on a common level. At the communion table rich and poor, high and low, eat the same bread and drink the same wine. In no act of worship is there an aristocracy. God's love for one man is His love for all men. The social duties He enjoins are not for this class or that, but for every living soul. Nothing is clearer than that religion is the source of the idea that society is a body of mutually related and mutually dependent members. It gives no place for artificial barriers to be reared between men. Christ had an interest in and sympathy with both classes. He was Himself from the ranks of the laboring poor. He knew what toil meant, and probably had felt the pinch of poverty. He had slept in an humble home and eaten a peasant's fare. In His ministry His congregations were mostly of the common people. He shared the poverty of the poor as He went about from place to place. He chose His apostles from those who were certainly not in afflu-

The Social Mission of the Church

ence. To the wealthy He showed no preference. If He found them covetous He did not hesitate to rebuke them. And yet He had no hatred of the rich. We are told that when He saw the goodness of the rich young man He loved him. He ate with well-to-do Simon, the Pharisee. He was entertained by well-to-do Lazarus. He let the woman pour the "very costly" spikenard upon His brow. When He died, His body was placed in a rich man's tomb. With Jesus it was not a man's possessions, or his lack of them, but his character which told. It is incorrect, therefore, as is frequently done, to quote Jesus as on the side of the poor and against the rich. When He denounces the rich, it is their misuse of their wealth, their failure to use it for the relief of their brother, rather than the fact that they have large possessions, which He aims at. No one can see in the Parables of the Pounds, the Talents, the Unjust Steward, the Foolish Rich Man, Dives and Lazarus, an attack on the intrinsic value of wealth, but only a warning against its wrong use, against the failure to see that it is administered

The Church and the Social Problem

for the common good. The fact is that Christ regarded men, and looked so deeply into human nature that He saw it is not externals which determine human worth and dignity, but it is our sonship to God. So He loved men for what they really are, and considered them as one great brotherhood in which there should be neither cliques nor classes, one seeking its advantage to the detriment of the other, one in conflict with the other, one out of social touch with the other, but bound in the solidarity of love, and each seeking the good of the other. The spiritual relation, not the external condition, was to determine the relation of man to man.

There is great need on the part of the Church in our time of a fuller realization of the fact of human brotherhood. The world has grown much in the idea, but it has only very faultily learned the lesson. In one of his books, Bishop Westcott says: "In the half-blind strivings towards a larger human communion, we find, I believe, an expression of the characteristic want of our times, the want which Christ is waiting to satisfy. We

The Social Mission of the Church

need the overflow of a spiritual force among us which shall bring the deep conviction of the reality of this world-wide fellowship of men. We need it in our personal life, in our national life, in our religious life." The bishop is doubtless correct. The old question of the first murder is retained in the attitude of many in our modern world. The hard-hearted priest and Levite still walk the highways of men, and only occasionally does the Samaritan pass by. The self-centered life rather than the benevolent life rules, even in the Church, to an extent that paralyzes religious activity in many a place of power. There is great need that men in these times awake to feel that all men are brothers, and when we worst them by intrigue, crush them by lust for gain, fleece them by selfishness, and chill them by social indifference or scorn, we repeat the spirit of the first murderer, who cried out with the blood fresh on his hands, "Am I my brother's keeper?" If the sense of human brotherhood, the commandment that we love our neighbor as ourselves, could be really apprehended and lived by men, it

The Church and the Social Problem

would work wonders of reform; it would solve all the social problems that trouble society. After all, therefore, what we need is not so much a new economics as a new spirit; we need more love for our fellows; more interest in others' good. Out of the right moral spirit will certainly come social justice, benevolence, humanity, the desire to give every man the rights and the opportunity which his personality deserves. It will form that bond stronger than law which the commercial world needs, the bond which unites men together and makes them feel their common interest. Law is too formal a bond. It only prohibits one class from too sorely oppressing or inflicting injustice on another. It does not go deep enough and "is not transforming." We need a principle which will touch men's wills through their affections, and through their moral sense, so that their treatment of each other will grow not from selfishness, but from justice, from the realization of the dignity and worth of the man; and this bond, this principle, this motive, Christ's law of love alone can supply. When this comes to the front in

The Social Mission of the Church

our economic life, our conflicts and social difficulties will pass away.

There is another doctrine in Christ's teaching, and which the Church embodies, which manifests the importance of a deeper sense of Christianity's social mission, and this is the conception Jesus had of the kingdom of heaven. The kingdom is not the same as the Church, although some writers, as Canon Fremantle and Prof. Bruce, so seem to treat it. There is at least this distinction: The Church is a spiritual brotherhood, with an outward organization, with creeds and rituals and forms of worship, with sacraments and officials, while the kingdom of God is invisible, set up in men's hearts, coming not with observation, and composed of those who are really seeking to do the Divine will. Not all of those who are in the kingdom are in the Church, and not all those in the Church are in the kingdom. However, in some passages of Scripture the Church is represented as the kingdom. Certainly the end of the Church is the kingdom, to get it established on the earth. But in the sense in which Jesus used it in the many parables

The Church and the Social Problem

and discourses in which He referred to it, what does the kingdom mean for us to-day? It is a social fact. It means that on the earth there shall come to prevail a social order which shall correspond with the will of God. It means that the Spirit of God shall saturate and mold all social institutions and customs, laws and policies, home life and business life, the Church and the factory; it means that brotherhood, justice, love, good will, interest in one another's welfare, that willingness to bear one another's burdens, shall be the practice of men in their daily life in the world. It means that business and politics and amusement and art and literature and education shall be spiritualized and come under the influence of Christ. Jesus could not have meant by the kingdom that inside of the community of the State He would establish an esoteric community of worship and benevolence. He did not desire to divide life into two spheres, the sacred and the secular. As has been said, with Christ there is no proper secular. The spirit of the citizen of the kingdom of God is to be taken into all the duties of civic and

The Social Mission of the Church

social life, and men are, in all they do, to do it to the glory of God. It is just as important to carry the principles of Christianity with us into the mill as into the prayer-meeting; and Christ meant that the life He enjoins should be lived as faithfully in the market-place as in the sanctuary. He meant that men should not go to their business to act with the selfishness of unredeemed human nature, and then to the Church to pray; but that we are to carry our religion into our business, and act as Jesus would, that the world in all its parts and phases may be redeemed. Canon Fremantle thus explains the end of the kingdom: "It is almost, if not quite, an equal misunderstanding to think of the kingdom as merely the assertion of a moral principle without any care for its social or political results. What Christ demands is the carrying of the principle into its fullest practical effect, the entering into all the relations of life under His leadership, the bringing of every sphere of human existence under His spiritual dominion. It was for this purpose that, at the close of His ministry, when His approaching

The Church and the Social Problem

death made the attribution to Him of selfish ambition no longer possible, He accepted the part which He had before refused, and allowed Himself to be borne into Jerusalem with the triumph of a king."

This being the idea of the kingdom, and the Church being constituted to bring in and establish the kingdom, it goes without saying that the Church has a great social mission to perform, and it should be at it every day. It can not neglect this mission. It can not ignore it. The call of God is in its ear. To fail to hear and respond is rank unfaithfulness. It is refusing to follow the example of Christ. It is to grieve the Spirit. It is to fail to continue the work of Christ which He has committed to it. It is refusing to present every man perfect in Christ Jesus, and to try and transform society into the living expression of the kingdom of God which is within us. This mission of the Church has scarcely begun to be realized, and it is because of this that the Church has not been a greater power in the world. "When men come to see that it is for this world and for every part of it, and not simply

The Social Mission of the Church

to fit men up for another world, its full power will begin to express itself."

The conceptions of Jesus were taken up and set forth by the apostles. Paul especially apprehended and published them. His view of the Church was a social one, in which he makes "human society one living body closely joined in communion with Christ." He had the thought that we are members one of another, that our individualism is limited by the mutual relations of dependence which exist between man and his fellow. But more than this, his philosophy of life is expressed in the thirteenth chapter of First Corinthians, where love is crowned not only as chief among the virtues, but the deepest and noblest motive of human action. Paul was well possessed by the thought that each man should bear his brother's burden, society is a democracy of love, service is the keynote of every life rightly lived. He carried these ideas over an area extending from Judea to Rome, and planted them deep in the soil of two continents. As the Greek philosophers had presented the idea that the individual citizen should

The Church and the Social Problem

live not for himself but the State, so Paul pictured a Christian republic, nobler than that of Plato, in which the welfare of each is represented as dependent on the welfare of the whole, and in which each man is looked at as related to society as the individual members to the body. No nobler conception could be developed. Nor did Paul hesitate to give specific advice, as any reader of Philemon will see—a book in which Paul writes to the master of a runaway slave, urging him to treat him kindly now that he has decided to return, and to remember that, while a slave under the law, he is a brother man in the gospel, that he is to be regarded as one for whom Christ died, and that a just and Christian treatment will redound to the Christian worth of Philemon himself. In other passages he discusses the relation of servants to masters, as well as tells masters how they should treat those in their employ. He also takes up the wider social relations of men to the community and the State, and affirms the ethical principles which should control these relations. James also, in the book which

The Social Mission of the Church

has come down from him, leaves the questions of worship and doctrine pretty much out of sight and discusses the social life and duties of men. Thus we see that the New Testament abundantly sets the precedent for the Church to take up the problems of society, and seek to bring its laws, institutions, customs, organizations under the dominion of the gospel of Christ.

The appropriateness of the Church discussing the social problem is also seen when we remember that it is largely due to the Church, that it is in great measure the product of its awakening. The modern sense of human worth and human liberty dates back for its beginning to the Teacher of Nazareth. A great lecturer of our day has a very able address on "A Chapter in the History of Liberty," that chapter being the tragedy of Calvary. He shows that this was the greatest stroke for freedom in all the ages. As human liberty secured a great impulse from Jesus, so it has been with human rights and justice. Men have come to see their dignity in a new light, and to feel that the individual has value apart from all circumstances and conditions.

The Church and the Social Problem

This grasp of the significance of personality, of the supreme worth of self, has produced the unrest of the times, and the demand of labor for a better chance and a better living. Emile De Laveleye says: "It was from Judea that there arose the most persistent protests against inequality, and the most ardent aspirations after justice that have ever raised humanity out of the actual into the ideal. We feel the effects still. It is thence has come that leaven of revolution which still moves the world. Job saw evil triumph, and yet believed in justice. Israel's prophets, while thundering against iniquity, announced the good time coming." If Christianity has given the impulse which has developed largely the social problem, it seems fitting that the Church should consider it, that indeed it is a part of its mission to do so.

And this becomes more apparent when we come to realize the social problem is in part, as we have already shown, a moral question and in many of its phases affects the ethical development of society. It is not a purely economic problem when, in order to live, the laborer

The Social Mission of the Church

has to contract his time and strength to another at a wage which forces him into a tenement dangerous to health, and contaminating by its surroundings to the moral welfare of his children. It is not an economic problem simply when his wage is so small that to sustain his family he has to put his children into ill-ventilated factories and in unhealthy conditions, when they should be securing preparation for life in the schools. It is not an economic problem simply when he can not get enough to dress his family well enough for them to go to Church, secure some relaxation in amusement, find a chance to develop in intelligence by reading papers and books, and surround themselves with a few of the comforts of life. Here we touch on moral questions, questions which affect the welfare of men and society. Every person by virtue of the fact that he is a person, and hence has an end in being to realize, has a right to a chance to develop his soul in knowledge and virtue, and if there is a constitution of society which fore-stalls such opportunity, then economic questions become moral questions, and

The Church and the Social Problem

are to be dealt with on ethical principles by the reformer and the Christian. Just as soon as a social custom or habit or institution or form of organization exists which is ruining men, the Church, which has their moral and spiritual interests in charge, must face it. So in relation to the social problem, the Church may not have the right to ally itself with this or that scheme of social reconstruction, but it has the obligation on it to declare the duty of man to man, to show what every man's rights are, and that every person should be given a decent chance by society, not only to exist but to develop his manhood into a complete life. The Church, indeed, should seek to help produce those conditions which are most favorable to human progress. Especially such problems as poverty, the better housing of the poor, the drink question, the shortening of the hours of labor, living wages, the securing of one day of rest in seven, the proper ventilation of factories, opportunities for education, recreation, religious training, non-employment of children in factories, the social evil, co-operation, etc., are themes which

The Social Mission of the Church

the Church should take up, and upon which it should make its influence felt. As Herbert Spencer has said, the ideal man can exist only in an ideal social state. In working out the problem of his life every man is conditioned by his social environment. For the Church to endeavor, therefore, to make the social environment favorable to the development of virtue and intelligence among all men would seem to be but the exercise of its normal function. In all those phases where the social problem has a moral bearing, this bearing is a matter for the Church's consideration; and not only because the Church is to be a reforming agency in the world, but more particularly because the number of men it can get spiritually regenerated depends a good deal on the nature of the social environment. If we have any obstacle to the work of the Church to-day, it is that the social environment is not harmonious to spiritual Christianity, and the Church finds that a large part of the population, because of this environment, never come under its direct influence, and hence it has no chance whatever to get them spirit-

The Church and the Social Problem

ually renewed. The Church can not get the attention of men who are hungry, or lack clothing and shelter, or whose families are suffering for the plainest comforts of life.

But the strongest practical reason why the Church should consider the social problem, at least in its ethical phases, is the fact that it has the only true remedy for our social ills, and is the proper mediator between the two contending classes of society. Political economy is not sufficient.

It is based on the ideas of natural law, and these are often heartless and cruel. Says Washington Gladden: "The law of nature would appear to be the survival of the strongest; and it is the workings of this law with which political economy has to do. Legislation can not stop this strife. What, indeed, is law but an edict of force? Behind every law is the policeman's billy, or the soldiers bayonet. . . . A gentler influence, a subtler but a mightier force, must take possession of the minds and hearts of the combatants on either side before warfare will cease. If the Spirit of Christ dwell in you, you will learn to

The Social Mission of the Church

'look not every man on his own things, but also on the things of others;' to love your neighbors as yourselves; to put yourselves in their places now and then, and judge their conduct, and yours too, from their point of view—you will speedily come to terms in all your quarrels." There is much truth in what Dr. Gladden has said. The economic philosopher and the social agitator do not go deep enough. The social reform of this age, as that in others, must come from the development of a social consciousness in a large number of the people which will embody the sense of justice, which will have in it the true love of man for man, which will see, as Christianity does, that a man is by the reason of his manhood a being with personal rights, rights to self-improvement, to a chance to live, and live in a way which will enable him to work out his destiny as a spiritual being. Now, this idea will come into society from the men who have been touched by the Spirit of Christ, who have been trained in His philosophy, who have been assimilated to His Spirit, and who are moved by the humanitarian mo-

The Church and the Social Problem

tives which actuated Him. What we need most of all to settle our labor disputes, our conflicts between laborers and capitalists, is men in the Church who have so felt the Christ ideal, and so attained to the Christ spirit, that they will go forth to practice it. But since men may have a true and pure motive, and yet not see the bearing and full application of the principles in which they believe, it becomes necessary for the Church and its ministry to teach this, to show the social applications of the gospel, to reveal what the civic and social duties of Christians are. Rev. Chas. Stelzle, who has given much thought to this question, thus expresses the important influence the Church can have in settling the social problem: "Since the success of any great social reform is dependent upon a high, unselfish moral character, and since Christianity makes the development of this character its chief business, it follows that the Church has a most important part in the great work which concerns the social life of mankind." Another writer in this field remarks: "The salvation of society will come, not from

The Social Mission of the Church

economics, but from the gospel. The sores of the body politic must be healed by the Divine Physician. The true solution of every great problem affecting man in society is to be sought in the true application of Christian principles."

We have seen in our discussion that the Church faces a new condition, and that it has a social mission to perform; that if it fails to perform it, both the temporal and spiritual advancement of men will be stayed. While economic discussion will do much to awaken men's minds and get juster views of men's rights to prevail, Christianity must come in with its renewing power, to make the type of man who alone will carry into effect the new ideas. There is no social theory, no matter how good, which can make headway against human selfishness and human greed. Only by waking deeper motives, those which are rooted in the religious nature, only by transforming character by the Christ ideal and the regenerating touch of the Spirit, can social justice be established on the earth. It is here that socialism breaks down. It is a system that can never be

The Church and the Social Problem

worked except in a community of perfectly good men. But men are not good, and socialism proposes no true or rational way to make them so. But Christianity takes up the task of making good men, and as it permeates society more and more, establishes the New Testament conception of the worth of the soul, it will lead men to treat each other more justly, and labor and capital to discover that they can merge their interests on the basis of the ethics of the gospel of Christ.

CHAPTER V.

SOCIAL WORK OF THE CHURCH, PAST AND PRESENT

IN a discussion of the Church and the Social Problem, something ought to be said about what the Church has done and is doing in the fulfillment of its social mission. This becomes all the more necessary, for it is generally overlooked, and especially by the classes in whose interest the Church has been working. This comes out in such attacks as this from Saint Simon: "They had lost their power simply because they had neglected their great temporal mission of raising the poor, and because their clergy remained absolutely ignorant of the living social questions of the times." Many such flings at the Church fill the literature of the day; but are they just, and can they be proven? We readily admit that the Church has not done what it might and ought to have done;

The Church and the Social Problem

that it has been filled with men in every age who have been controlled by worldly and selfish motives; that frequently the devotion to humanity characteristic of its Founder has died out on its altars; that its humanitarian and social activities have been, and still are, all too few; that some periods of its history have been a barren waste, burned over by the fires of theological controversy, or made subversive to the interests of worldly powers, of ambitious kings and potentates; that instead of consecrated service there has been intrigue, oppression, idolatry, and corruption; but this admitted, we must not overlook the fact that in every age the Church has been a great social force working for the betterment of men in manifold ways, and that the best impulses for social reformation which we find to-day have arisen directly or indirectly from it. History must be our court of appeal; and her pages show that "the Christian Church in the nineteen centuries of its history has penetrated into deeper places of human life than all political forces have done; that it has been the social friend, benefac-

Social Work of the Church

tor, regenerator, in ways often unobserved, and through influences never blazoned forth to public view." It has kept the sluggish stream of moral progress moving; initiated reform, created higher ideals of duty, inspired better and juster feelings between men, and done away with much that was evil and advanced much that was good in the condition of the working classes. The proletariat owes to the Church an inestimable debt of gratitude. In every age it has in a measure "subdued kingdoms and wrought righteousness" in its behalf; it has been a power which has transformed society as well as spiritualized character.

At the very first the Church, filled with the love of Christ, and standing so near Him in time that it partook in an exceptional degree of His Spirit, began certain social activities. It had things in common. When two of its members held back a part of the price of their goods for selfish and personal uses, and lied to the Holy Ghost, they were smitten dead in their tracks. We read shortly after that the Hellenist Christians murmured because their widows were not cared for as well apparently as the

The Church and the Social Problem

widows of the Jews. This soon led to the establishment of the first Church organization, which was a kind of charity board, composed of "seven men of good report from among them, full of the Spirit and of wisdom," to distribute the charities of the community. As Paul went from city to city, he took collections for the poor in Jerusalem and other places. Thus we see that the Church started on its career possessed by a spirit of true Christian sympathy, and seeking not only the spiritual, but also the temporal, good of its members. So much was this regarded that James, in defining religion, made it consist of visiting the fatherless and the widow in their affliction, and in keeping one's self unspotted from the world. Some communities even went farther, and regarded their goods as not simply their own, but held all in common; not that there was a pooling of goods, or such a distribution of them that each had the same, but there was such charity that each of the poor and suffering was supplied according to his necessity. There were many poor in Jerusalem, and the spirit of brotherliness

Social Work of the Church

was such that it was seen "that there was not any among them that lacked," or was in want. The rich did not give up all they owned, but they saw that no one who named the name of Christ went hungry. This charity apparently was not compulsory, but it was a free offering of consecrated hearts who caught the true meaning of Jesus' idea of brotherhood. This enthusiasm unfortunately did not long continue; selfishness entered in, and, as stated above, Jerusalem's poor soon had to be helped by contributions from other communities. Mr. Lang says of it: "It was the sign of the heaven which lay around the infancy of the Church. A vision, alas! too soon to fade, yet one in which Christianity may recognize a truth, not to be reproduced in the letter, but in its spirit to persist forever."

In the centuries immediately succeeding the apostolic age, the Church was much engaged in humanitarian work. When attacked by its enemies in the days of Justin Martyr, the first apologist, he defended it by pointing to its charities and forms of social and be-

The Church and the Social Problem

nevolent work. Marshall Lang thus describes its activities in this period: "It interpreted a covenant of sympathy. The sanctuaries of Christians had orphanages or institutions of healing attached to them. We read of provisions for widows, and children bereft of parents, of hospitals for lepers, of hospices, of benevolences of many kinds, of practical philanthropies which moderated the excitements of controversy, and were, to all without, a sign of brotherly love. And in our contemplation of the earlier Church we must not overlook the ethical and spiritual ideal which it ever kept in view. If Christians were held bound to love one another, it was for the sake of Him who had given them His cross to bear, and had called them to be holy even as He is holy.

"This society, mirroring, amidst all its imperfections, a lofty ideal of purified humanity, reached many sides of the surrounding life. Even the heathenism which opposed it was influenced by it. It tended to form atmospheres of thought and feeling in which the inhumanness and ghostliness of some of the features of this

Social Work of the Church

heathenism were evinced. A public opinion condemnatory of infanticide, of the cruelties of many kinds with which the records of the centuries are filled, had been formed and was rapidly spreading. Bloody spectacles, gladiatorial exhibitions, the brutal sports offered to prince and slave, were discontinued by the diffusion of a gentler type of manners, a higher value was being put on human life, and a new ethic was silently salting the earth."

But we find that the early Church was not only interested in philanthropy, but also in those phases of the social question which appear to-day in our labor problem. In the New Testament the foundation was laid for this in the doctrine of brotherhood developed and in the warnings and affirmations about the rich which are frequently repeated. The patristic literature often gives us statements which show that the labor problem was brewing. Some expressions are strong, and we may say intemperate. Thus Basil affirmed, "The rich man is a thief." Chrysostom said: "The rich are robbers; a kind of equality must be effected by making gifts out of their

The Church and the Social Problem

abundance. Better all things were in common." Jerome declared: "Opulence is always the product of theft committed; if not by the actual possessors, by his ancestors." Ambrose gave the opinion: "Nature created community; private property is the offspring of usurpation." Clement said: "In strict justice, everything should belong to all. Iniquity alone has created private property." Augustine, while not agreeing with these socialistic declarations, was much interested in the problems of society, and gave the world a Christian philosophy of society which one of our foremost sociologists has said is still worthy of the profoundest study. Laveleye, in his "Socialism of To-day," has collected quite a number of quotations from the Church fathers which show how early the Church considered the social problem.

In the mediæval Church, dark as this period was, as much as political power, ignorance, and intrigue corrupted it, as much as paganism entered it and stamped out the spirit of true piety, the Church was not without its social work and influence. It was a time when chivalry

Social Work of the Church

lifted the position of woman and led to the care of the widow and orphan; and when "guilds and fraternities regulated trade, established relations of protection and sympathy between laborers and employers," and softened the bond of serfdom. Men were exploited, but the movement towards emancipation was begun. "From the tenth century the manumission of serfs became ever more frequent, 'the principal cause,' writes an old chronicler, 'being piety and love toward God.' One of the Mendicant orders, established in the thirteenth century, had for its object the tending of the poor." Speaking of this period, Fitzjames Stephen, a brilliant student of society and ancient law, says: "The glory of the Mediæval Church is the resistance which it offered to tyranny of every kind. The typical bishop of these times is always upholding a righteous cause against kings and emperors, or exhorting masters to let their slaves go free, or giving sanctuary to harassed fugitives. . . . What is true of the bishops is true in a still more eminent degree of religious orders." Gladstone adds to the testimony

The Church and the Social Problem

the following statement: "The power of the keys which the Church put into the hands of the priest was used in behalf of the enslaved in unlocking their shackles and in lightening their burdens. The destruction of the feudal system in Europe, and the abolition of serfdom was, in considerable part, the work of the Christian Church."

In the later periods of the Church's history, especially after the Reformation, the social influence and activity of Christendom has been much more marked. Every revival of spiritual life is accompanied by a truer interpretation of the mind of Christ, and a larger application of His Gospel. Especially has the Church been the friend of the poor and the oppressed in that it has generally espoused their cause in all their emergencies and distresses. John Stuart Mill, who was not especially friendly to Christianity, in one of his works, states that the Church has in the past been the friend of labor, and that when the weak were prostrate at the feet of the strong, the Church pleaded the cause of the weak, and succeeded in mak-

Social Work of the Church

ing kings and princes stop to regard his distress. All know the vigorous words which Luther spoke, rebuking the rapacity of the rich, and lamenting the condition of the poor. He brought the principles of Christianity to bear with force on the problems of society. Melancthon also applied the principles of the Christian religion to the social conditions about him. Richard Baxter wrote a work of over nine hundred pages on the social duties of Christians, and John Wesley was constantly urging on the Church its responsibility to the poor, and upon society the rights of labor. Other great Church leaders, like Chalmers and Bossuet, have given much attention to social subjects; and, in brief, we may say that while there has been vast neglect and indifference, yet by her insistence on justice between employer and employed, by rebuking wrong and oppression, by her declaration of human brotherhood, by her vast work of charity and reform, the Church of the last four hundred years has had great social influence, and contributed to improvement of the world's life.

The Church and the Social Problem

At the present time the social activities of the Church are manifold and to be found in all our larger communities. It is no longer deemed sufficient for a congregation to have a building in which to gather for worship, but it must be organized for all forms of philanthropic work. "More and more," says Washington Gladden, "a congregation is developing from a company of 'hearers' of the minister into a partnership for the carrying out of the objects of the Christian society." Our labor leaders who so persistently criticise the Church should stop to consider the hospitals it builds and maintains, where the sick poor are cared for as tenderly and well as though they came from the houses of the rich; or the orphan asylums, where the fatherless are fed, educated, and prepared for the responsibilities of life; or the asylums for the blind, the lame, the aged, the deaf, the dumb, for all who are wounded in the struggle of life. They should think of the schools of lower grade and the colleges and universities which the Church maintains, and from whose walls there go forth every year thousands

Social Work of the Church

of developed men and women with high Christian purposes to serve the world. They should think of the social settlements, the temperance organizations and crusades, the city missions, the eating-houses for the poor, the lodging-houses, the sailors' bethels, the free dispensaries, the employment bureaus, the Y. M. C. A. and the Y. W. C. A. work, the rescue work for abandoned women, the deaconesses and nurses and Christian workers who are employed or give their time for the good of the poor; and they will see that, while the Church is not doing all it could or should, it is a vast organization of philanthropic activities whose benefits are being enjoyed by the class from which, in these days, the severest criticism of the Church comes.

There is one movement for the betterment of the laboring class to which we desire especially to briefly refer, for it is a new movement and characteristic of the age in which we live; namely, the social settlement work which is developing so rapidly in all our principal cities.

The Church and the Social Problem

It is of the greatest significance, for it makes the doctrine of brotherhood enjoined in Christianity a practical fact. "It shows not the interest of the theorist in the study, telling what ought to be done, without making the effort to do it; but it is a laboratory demonstration of the philanthropic and Christian spirit. It works out 'good will toward men' in life." It puts the value on man and not on his circumstances and conditions, on his personality rather than on his culture or possessions, and for this reason can not but be especially effective in the betterment of the working classes, awakening their own self-respect, and securing from the well-to-do a larger regard for them, and a greater appreciation for their needs. Such work helps create a social atmosphere, and so tends to secure social justice. The poor, also, seeing the educated, and often the rich, coming to live among them and devoting themselves to their good, will be led to believe as they have not before in the sympathy of the upper classes and in the Christian spirit of the Church. Class antagonism will surely be modified, and

Social Work of the Church

a better understanding of our social problem will result.

The spirit in which this work is done is well indicated in the purpose which its founder, Alfred Toynbee, affirmed when he established Toynbee Hall. Having come under the influence of Ruskin, he conceived the idea of establishing a community of culture and philanthropy in the midst of the laboring poor of London. The purpose was, in his own words, "To raise the level of the social and moral conditions of life, to lessen the evils of sweating and heartless management in workshops and factories, and to stimulate a healthier and more active interest in the educational and municipal movements of the neighborhood." A hall was built "as a home for university men, who, after the conclusion of their university curriculum, wish to combine work for others with the duties of their own profession or vocation, or who may be able to devote the major portion of their time to such work." The success of the idea has been great, and an institution has been developed with a large number of activities which has had a trans-

The Church and the Social Problem

forming effect on the community. "To-day," says a visitor, "a wide machinery—educational, recreative, gymnastic—is related to it. Its residents are managers of schools, and serve in public bodies. There are lecture classes, social evenings, friendly societies. Conferences on social questions are held. Lawyers are at hand to help those who can not pay for legal advice. Men and women of social status meet from time to time on equal terms with the people of Whitechapel." From the first the institution has grown in interest and importance.

So successful has this movement been that it has been taken up and imitated in most of the large cities of the English-speaking world, so that social settlements are a regular part of the work being done for the neglected and poorer classes. Some of these organizations do a more directly religious work than others. A few settlements have no religious exercises, but depend on the deeds of the workers to speak for Christ. Others combine with the educational work of various kinds distinct religious activities. Thus Oxford House

Social Work of the Church

in London is an institution of this kind. Its purpose is thus expressed in its report in 1899: "It was the aim of the promoters of the Settlement to undertake a social work which by improving the condition of social life, by efforts to promote healthy recreation, by the endeavor to widen the intellectual interests of men and boys, by banding together in a common work all who desire the improvement of the district, might strengthen and organize the forces of opposition to irreligion and viciousness of life." It is a very active organization carrying on men's and boys' clubs, night-schools, musical and social entertainments, lectures both on week-days and Sundays, religious services, work in hospitals, homes, and so forth. It has committees appointed to secure better tenements, to wipe out as far as possible special evils in the community, and it tries to encourage thrift, cleanliness, economy, and virtue. It reaches a large number of people and increases in influence year by year.

Mansfield House, the settlement of the Nonconformist colleges of Oxford, was founded to "become common ground on

The Church and the Social Problem

which men and women of various classes may meet in good will, sympathy, and friendship; that the residents might learn something of the conditions of an industrial neighborhood, and share its interests, and endeavor to live among their neighbors a simple and religious life." (Report for 1900.) It has the same lines of work as have been described—brotherhoods, Sunday Union meetings, lectures, musicales, reading circles, classes in sewing, cooking, etc., recreation agencies, dramatic performances, clubs and guilds of various kinds, lodging-house, convalescent home, and other forms of helpful activity.

These settlements, which have been briefly described, well represent the methods and lines of work of the scores of others which have since been founded in all parts of the English-speaking world. The Christian Social Union is a movement similar to the University Settlement plan, but placing more reliance on Christian work and effort to reach the people religiously. Its aim is described in one of its reports as follows: "To extend influence further and further, until this one will

Social Work of the Church

join hands with that one across the myriads of despondent toilers, and men shall realize at last that the Fatherhood of God is their inheritance and the brotherhood of man their dearest privilege, and that these together embody and fulfill the highest instincts and truest aspirations of humanity itself."

Somewhat similar to the social settlement is the institutional Church which has arisen in our day, and established itself in many of the centers of population. It, of course, differs from the settlement in the residence idea, but its direct activities are in a measure similar. Instead of making worship the sole end of the Church, it makes service a very vital part of it. It is usually established in a downtown district where population is dense, and it aims especially to reach the laboring class. The Open and Industrial Church League thus expresses the aims of the institutional Church: "Inasmuch as the Christ came not to be ministered unto, but to minister, the open and institutional Church, filled and moved by His spirit of ministering love, seeks to become the center and source

The Church and the Social Problem

of all beneficent and philanthropic effort, and to take the leading part in every movement which has for its end the alleviation of human suffering, the elevation of man, and the betterment of the world.

"Thus the open and institutional Church aims to save all men and all of the man by all means, abolishing, so far as possible, the distinction between the religious and the secular, and sanctifying all days and all means to the great end of saving the world for Christ."

The institutional Church is an attempt to adapt the Church to the changed conditions of the times. Dr. Josiah Strong has so well described it that we can not do better than to quote from him. He says: "It finds that the people living around it have in their homes no opportunity to take a bath; it therefore furnishes bathing facilities. It sees that the people have little or no healthful social life; it accordingly opens attractive social rooms, and organizes clubs for men, women, boys, and girls. The people know little of legitimate amusement; the Church therefore provides it. They are ignorant of household economy;

Social Work of the Church

the Church establishes its cooking-schools, its sewing classes, and the like. In their homes the people have few books and papers; in the Church they find a free reading-room and library. The homes afford no opportunity for intellectual cultivation; the Church opens evening schools, and provides lecture courses. As in the human organism, when one organ fails, its functions are often undertaken and more or less imperfectly performed by some other organ, so in the great social organism of the city, when the home fails, the Church sometimes undertakes the function of the home. Such a Church we call 'institutional.' "

The number of Churches taking up some such form of work is rapidly increasing. In New York alone there are said to be one hundred and twelve Churches which have incorporated some institutional features and some of them are vast organizations of social and religious activity for the betterment of the people. The value of these methods is seen from the fact that it is stated on good authority that the increase in membership of the

The Church and the Social Problem

institutional Churches in our larger cities is six times as great as in the societies which have not taken up the new methods.

There are other agencies at work, such as the Y. M. C. A. and the Y. W. C. A., the deaconess movement, the city mission work of various kinds, the schools to teach the laboring classes in the evenings, the kindergarten work among the poor, the fresh-air mission, the work among immigrants, the rescue work, and scores of other forms of activity, by no means overlooking the Salvation Army, which manifest the interest that the modern Church is taking in fulfilling its social mission.

But the Church is not limiting itself to merely philanthropic and religious activities; it is alive to the labor problem which has assumed such vast proportions in our day. We constantly have indications that a new interest is developing in the Church in this all-important question. One needs but read the religious papers to see how repeatedly some phase of it is discussed. Our great theological reviews which formerly confined themselves to theological and exegetical

Social Work of the Church

discussions now publish elaborate articles relating to the social problem, and our foremost economists are expressing themselves through these avenues. Any one who will take such a periodical as *Bibliotheca Sacra* and count the articles published during the first fifteen years of its existence on labor questions and social problems, and then count those that have been published during the past fifteen years, will awake to the change of attitude. Books also are constantly being published of a sociological or economic character by our leading clergymen and theologians, indicating that the cause of the workingman has got the ear of the Church. When we see such great Christian scholars as Dr. Flint and Dr. Fairbairn turning aside from their profound theological investigations, with all the pressure for scholarly work upon them in their own field, to publish books on the social problem, we perceive how the Church is stirred. The same is manifest when we turn to the pulpit, and note how frequently and how comprehensively the labor problem is discussed. There is not a Sabbath but what some

The Church and the Social Problem

phase of the labor question is considered in every large city in the land, and when there is a social disturbance, a strike, or other difficulty on hand, the pulpit is abundant in its expressions of opinion. Our theological seminaries also, in many cases, have chairs on sociology, or professors who are giving courses on socialism, applied sociology, Christian ethics, in which the problems of labor are discussed, and the principles of Christianity are applied to the questions of the times. We do not mean by this that the Church is fully awake, but we do insist that it is awaking.

The Church is also doing more than discussing the problem; it is taking a hand in settling it. It is quite noteworthy how often the Church has had an influence in leading the contending parties in social strife to arbitrate. Frequently ministerial meetings, through their resolutions and appointed committees, have brought about a settlement. It is also interesting to see how frequently clergymen have been brought in to help arbitrate labor difficulties. Even the President of the United

Social Work of the Church

States recognized their interest in such problems and their competency to act upon them, when he appointed a clergyman on the commission to investigate the coal strike a couple of years ago, the most important committee ever constituted to arbitrate a labor difficulty.

Some Churches have also taken up this question in a more direct way. Thus the Established Church in Great Britain has founded "The Christian Social Union of England," having at its head for some years the Lord Bishop of Durham, its object being "To claim for the Christian law the ultimate authority to rule social practice;" "To study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time;" "To present Christ in practical life as the Living Master and King, the enemy of wrong and selfishness, the power of righteousness and love." Among the officers are such men as Canon Gore, Professor Sanday, Canon Scott Holland, and leading professors in the colleges of Oxford and Cambridge. In the manifesto sent out, this statement is

The Church and the Social Problem

set forth: "We start with the conviction which has been for so long stamped on every heart that feels or brain that thinks, that the time is come to vote urgency for the social question. We believe that political problems are rapidly giving place to the industrial problem, which is proving itself more and more the question of the hour. It is the condition of industry which is absorbing all attention and all anxieties. It is the needs and necessities of industry which are the motive power now at work to mold and direct the fortunes of human society. It is the intolerable situation in which our industrial problem now finds itself, that must force upon us a reconsideration of the economic principles and methods which have such disastrous and terrible results. There is a 'social question,' and it demands urgency."

In this country also the Episcopal Church has an organization known as "The Christian Social Union of the United States and Canada." Its objects are defined in its constitution to be the same as those of the English Social Union, mentioned above. The methods to be pur-

Social Work of the Church

sued are: "1. Prayer. 2. The publication of leaflets, monographs, and treatises which relate to Christian Sociology and the recommendation of courses of reading. 3. The employment of a suitable person to present the principles of the Union in Churches and other public places, but especially in schools, colleges, and theological seminaries, as opportunity may offer, and thus to impress Christian people with the urgent need of bringing to the treatment of all social subjects the essential truths of the Gospel of Christ. 4. The preaching of sermons by clerical members on topics connected with the Union, especially upon the first Sunday in May, or the Sunday before the first Monday in September (Labor-day). 5. The encouragement of the study of social science by the establishment of prizes, scholarships, fellowships, lectureships, and professorships, in so far as the funds shall be provided therefor. 6. The formation of local circles or branches for the study of courses of reading, the careful observation of existing conditions of social life, and such practical work as may suggest itself. 7.

The Church and the Social Problem

The encouragement in individuals and in local branches of efforts for the promotion of industrial peace, and for the preservation of friendly relations where they do not exist. 8. Annual conventions of the general body, as well as conventions of the Local Unions of a part of our own territory. 9. Such other lines of work as may be suggested and approved hereafter."

There is another association in the Episcopal Church called, "The Church Association for the Advancement of the Interests of Labor," which indicates the interest of this denomination in the social problem. It was founded in 1887, with Bishop F. D. Huntington as president, and Bishop H. C. Potter as one of the vice-presidents. The association set forth the following statement of principles and methods:

Principles: "1. It is the essence of the teachings of Jesus Christ that God is the Father of all men, and that all men are brothers. 2. God is the sole possessor of the earth and its fullness; man is but the steward of God's bounty. 3. Labor being the exercise of body, mind, and spirit, in

Social Work of the Church

the broadening and elevating of human life, it is the duty of every man to labor diligently. 4. Labor, as thus defined, should be the standard of social worth. 5. When the divinely intended opportunity to labor is given to all men, one great cause of the present widespread suffering and destitution will be removed."

Methods: "1. Prayer. 2. Sermons setting forth the teaching of the gospel as the guide to the solution of every question involved in the interests of labor. 3. The proper use of the press and the circulation of tracts as occasion may require. 4. Lectures and addresses on occasion when the interests of labor may be advanced. 5. The encouragement by precept and example of a conscientious and proper use of the ballot."

Of its practical workings Dr. Josiah Strong thus speaks: "The association, while advising and advocating the organization of labor in trade-unions, is equally willing to aid unorganized labor in its legitimate struggles. It believes in the efficacy of just and humane legislation for the benefit of labor, and gladly joins

The Church and the Social Problem

in every attempt to secure such legislation or enforce labor laws already on the statute books.

"In 1893 it was successful in establishing a permanent Board of Conciliation and Arbitration, under the chairmanship of Bishop Potter. It has also aided in efforts to minimize the evils of the sweating system and the tenement-house abuses. It assists factory and workshop inspection, both by State officials and by its own efforts." This organization has an organ called the *Hammer and Pen*, which takes an aggressive attitude on the labor question.

The Protestant Episcopal Church also has a standing committee on "The Relations of Labor and Capital of the Protestant Episcopal Church." The commission is appointed regularly by the General Convention, and was established by the Convention which met in Washington in 1901. Its duties were defined to be as follows: "1. To study the aims and purposes of the labor organizations of our country. 2. In particular to investigate the causes of industrial disturbances, as these may arise. 3. To hold themselves in readiness to act

Social Work of the Church

as arbitrators, should their services be desired, between the men and their employers, with a view to bring about mutual conciliation and harmony in the spirit of the Prince of Peace." Connected with this commission are such men as Bishop Lawrence, Bishop Potter, Dean Hodges, Jacob Riis, and others celebrated in the Church.

The Congregational Church is much alive on the labor problem. Some of its foremost clergymen, like the late Dr. Behrends and Dr. Washington Gladden, have written able works upon it. Its pulpits often sound forth its convictions, and its periodicals are full of articles discussing all phases of the question. It has no organization like the Church Union, but like the Episcopal Church it has a standing committee, appointed by its General Assembly, and composed of some of the ablest men in the denomination. The last report of this commission is full of interest and shows how thoroughly in earnest this Christian body is becoming on the labor problem.

The Presbyterian Church has recently

The Church and the Social Problem

undertaken to interest in a special way the laboring classes. It has organized a department for special effort among workingmen under its general Board of Home Missions, and the Rev. Chas. Stelzle has been appointed secretary. He is a very competent man, having arisen out of the ranks of the laborers into the ministry, and having been in earlier life something of a leader in organized labor. He is especially well informed on the various phases of the labor problem, trades-unions, socialism, the single-tax question, and so forth. He spends much of his time on the field seeking to interest the Church in labor, and laborers in the Church. He holds evangelistic services in the cities to which he is invited, speaking at the noon hour in factories, and in the evening in halls wherever workingmen can be best congregated. He arranges conferences between labor leaders and ministerial meetings, and tries to secure the appointment of fraternal delegates between such organizations. The delegate from the local ministerial association visits the labor union, and so with the delegate of the labor organ-

Social Work of the Church

zation. It is hoped by this means to establish friendly relations and secure mutually a better understanding. In many cases this plan has been carried out and succeeded in establishing cordial relations between the two organizations. Conferences of Christian workers to discuss the Church's obligation to labor are also held in different localities. When possible, members of individual Churches are organized to study the question, and to meet more efficiently the problems of the community in which it is organized. Besides this is the work of distributing literature. The Board publishes a series of tracts, several by Mr. Stelzle, which relate to various phases of the social problem and the laborer's relation to the Church, and these are widely distributed. With the energy the secretary is putting into the work, it will doubtless result in much good.

The Methodist Episcopal Church has, from the beginning, been a Church of the common people and taken an interest in their struggles and progress. John Wesley said so much on the social problem that

The Church and the Social Problem

a book has been written giving extracts and statements of his teachings on sociological and economic questions. His views were in advance of his time on this as on many other topics, and he manifested a great interest in the laborer's sufferings and the injustices to which he was subject. He had stern words to say to capital when selfish, and strong words to say about the rights of every individual, no matter what his social condition. From his day there has always been much sympathy with the desires of the proletariat to reach a higher social life. At the present time the utterances of many clergymen of this denomination are advanced and emphatic. The interest of the Church as a whole is seen in the fact that for more than a dozen years Ely's "Introduction to Political Economy" has been in the course of study prescribed by the Board of Bishops for preachers as the conditions of full admission to Conference and "elders' orders." For some years the same author's "Social Aspects of Christianity" was in the same course. Thus this Church has, at least by implication, recognized the existence and

Social Work of the Church

importance of special social and labor problems. But besides the fact of having its preachers forced to study books relating to the problem, the address of the Board of Bishops to the General Conference shows the attitude of the denomination to the social question. This address is a kind of authoritative statement from the heads of the Church concerning its attitude and position on important matters. In several addresses the social problem has been treated. The last General Conference met in Los Angeles in May, 1904, and in the masterly address there delivered we find a section which reads as follows:

“EMPLOYERS AND EMPLOYED

“Assuredly one of the burning questions of to-day is the relation of employer and employed. It may smolder here or there for a time, but somewhere it breaks forth in volcanic eruption every month, and now and then it shakes the whole social fabric like an earthquake. The marvelous multiplication of labor-saving machinery, and the vast aggregations of capital until many thousands of men are employed by a single

The Church and the Social Problem

firm, have rendered impossible the old-time personal interest and sympathy which existed when the employer knew each of his workmen and met his apprentices daily at his own table. Great labor organizations have become universal, and are offset by vast trusts wielding hundreds of millions of capital. The workers with brain and the workers with hands are often found in hostile camps, between which sharp collisions are alarmingly frequent and disastrous. Strikes break forth, causing the loss of millions of money on both sides, attended by lockouts, boycotts, intimidation, arson, riot, and assassination. Often the general public is a greater sufferer than either of the organizations directly concerned. The police are overpowered, the military are called forth, and for months there is a virtual state of war. The struggle goes on increasing in bitterness until one party or the other in total exhaustion sullenly submits, or a lame and unsatisfactory compromise is effected.

“A situation leading to such enormous waste, and so fomenting evil passions can

Social Work of the Church

not fail to command the intense attention of the Church of God, which was founded by Him who died to save all sorts of men from their sins and from such frightful consequences of sin. The Church must come in between these vast contending forces, holding aloft the banner of the Cross to which both must bow, and offering to both the Sermon on the Mount as the perfect charter of the rights and the duties of both. Never, until the Church shall lay the Golden Rule upon the conscience of capitalists and of laborers, will the golden millennium of industrial peace be ushered in.

"In all this contention it need hardly be said that the sympathy of the Church must to a large extent be with those concerning whom Abraham Lincoln quaintly said: 'The Lord must like the common people, else He would not have made so many of them,' doubtless having in mind the fact that when Jesus was on earth 'the common people heard Him gladly.'

"In spite of all the blunders made by labor leaders and the indefensible acts of their followers, philanthropic men must

The Church and the Social Problem

wish them success in every lawful effort to better their condition and secure their rights. But they must learn from their real friends that every act of violence hurts their cause and that law and order must be maintained at all hazards. We recognize as significant and hopeful the recent movement led by certain capitalists to settle by arbitration all disputes between labor and capital."

Other denominations have, by resolutions of their assemblies, official statements, committees appointed, or literature published, shown that the Church has, during the past twenty years, had a great awakening on the social problem, and is now looking it squarely in the face. It can not do otherwise. The industrial question is the greatest that confronts our modern world, and the greatest that confronts the Church. It is gratifying to see what the Church has already done in relation to the problem, but it is also discouraging to realize what yet remains to be done. We conclude this discussion with the following important utterance of Bishop Burgess: "The Church does well to take a

Social Work of the Church

deep interest in all questions of capital and labor, and to endeavor to be a common meeting ground, where earnest and faithful men on both sides can meet and understand one another the better. The continual changes in the cost of living in different parts of our country will constantly demand reconsideration of the rates of payment for labor. The greed and heartlessness of some men in positions of trust and authority require watchfulness on the part of honest men of all classes. The Sunday must be protected, and the principles of rest one day in seven must be asserted and reasserted. In all these questions the Church must not be silent. She must remonstrate against abuses, no matter whence they come; she must speak for justice, fairness, honesty, humanity. But her leaders must be sure of the facts before they pronounce judgment, and remember that for any hasty decision the cause of reform may have to pay a heavy penalty."

CHAPTER VI.

THE PROPER ATTITUDE OF THE CHURCH IN THE SOCIAL CRISIS

THE present is an hour of great responsibility, for it is an hour of crisis, and hours of crisis are times for the Church to awake and work. Says Dr. Richard Ely, who has shown special interest in the ethical and religious bearings of the social problem: "A crisis means an opportunity, and the present social crisis is the Church's unprecedented, unparalleled opportunity. The Church can not stand athwart the path of progress and prevent the outward movement of the mighty social forces which are sweeping over us. Any attempt to stop these forces is reckless madness. The Church may, however, direct these forces into such fruitful channels that they may become powerful for the good of man and the glory of

Proper Attitude in the Social Crisis

God." If it does not do this, if it fails to assert its proper and rightful leadership—for in everything which affects its own growth and influence, which has to do with the moral welfare of mankind and the relations of man to man, the Church should lead—the result will be that the movement will fall into the hands of an irreligious materialism, which will not only be disastrous to the Church but to society itself. This is, indeed, as we have seen in a previous chapter, the tendency to-day; for the Church, failing in its social mission, has lost the respect and sympathy of multitudes of the laboring people, who have come to look for assistance to other agencies and organizations, some of which, like socialism, are sodden with unbelief. It is to be feared that few Churches realize what the workingmen in their organizations are saying, what indifference they feel to the Church, and what a hatred they have for the present economic system. It is in their minds that men are being consumed, families are being oppressed, and material rights are being taken away by the growth of capital; and the Church,

The Church and the Social Problem

if it will retain their sympathy, must come forward, put itself in the breach between the employing and the employed classes, and seek in earnest to help solve the problems which are beginning to make the foundations of society tremble. Only when the workingmen see that the Church is alive to their interests, is anxious to have their wrongs righted, and their condition improved, will they again regard it with favor.

But beyond this the Church should awake to the importance of the social problem; for the Church alone can solve it as it alone can solve all the deeper problems of society. Economists may write, sociologists may devise, political philosophers may expound, and specialists may labor; but the world will only be saved by Christ; and the great problems of human society will only be solved as His morals and ideals are applied to them. Men may not wish to admit this, and the skeptical sociologist may laugh at it, but history is witness to its truth. The Gospel has so far proved inadequate for an age of industrial conflict and revolu-

Proper Attitude in the Social Crisis

tion; for it has been partially declared, partially applied, and given a narrow interpretation; but when its full meaning for the world is realized, when the relation of its great principles and profound truths to daily life is appreciated, we shall see that all the reforms will come which are so much needed in the social life of the people.

Having emphasized the fact that the Church must be awake to the importance of the social problem, we now stop to inquire what its attitude in the social crisis should be.

First, we affirm that the Church should sympathize with the working classes in their effort to improve their condition. As an institution the great effort of the Church is human betterment. From the beginning it has preached the gospel of aspiration, and urged men to realize their dignity as spiritual beings. It wants to create a higher and better type of men upon the earth. And this we have shown to be the underlying impulse of the social movement. The workingman may be said to have discovered himself, and has done

The Church and the Social Problem

this largely through this appeal of the Church to his worth as a person, to his value as a child of God, and to his need of constant progress. The spiritual individualism of Christianity has begun to be realized in human society. In the Middle Ages and before, this was obscured in the State by the dominating power of the feudal lord, and in the Church by the dominating power of the priest. The *vox populi* was hushed by the authority of the head of the State, reigning, as was claimed, by divine right, and asserting his will in the interests of the nobles and especially of himself; and in the Church by the Pope, the vicar of Christ, ruling through bishop and clergy. In both cases the assumption was that the people were to obey what the potentates above proclaimed, but no voice was to come from them. When the king came to dominance over the Church, as occurred in some lands, the people were little better off; for the nobles were as rigid and merciless, as indifferent to the rights of the people as the feudal lords had been. They were ruled by classes and dumb by necessity of the

Proper Attitude in the Social Crisis

condition. But time brought its change. Philosophy and religion both came to champion free speech, and the worth of man. The principle of individualism came into the foreground of thought. The idea of the rights of man found expression in the works of Locke and Rousseau. The dissemination of the principle of Protestantism, necessarily led to the idea of liberty; for its emphasis on the value of personality and the doctrine of human brotherhood created an impulse toward personal independence and a sense of manhood which resulted in the present condition, where the laborer asserts himself, and demands, on the platform that he is a man, a social condition such as shall assist him in the development of his manhood and the achievement of his God-appointed destiny. The Church being responsible for this advanced position and awakened aspiration, at least in a large measure, must sympathize at least with its underlying purpose and meaning.

Another reason why the Church must sympathize with the laborer's effort for improvement is that society is the loser if

The Church and the Social Problem

it keep him down, if wages are so low that he can not develop his natural powers. The serfs of Russia are not efficient workmen. An ignorant negro can not earn as much for his employer as an intelligent white. A father once said to his son, when the latter was leaving home: "My son, remember that not he who works hardest succeeds best, but he who thinks best." President Angel told the sultan of Turkey, who asked if he could buy such guns as Dewey used at Manila, "Yes; but what you can not buy is the men behind the guns." It is the quality of the man behind the gun, behind the plow, behind the machine, behind the forge, behind the pen, which determines the result. Says Theremin, "Eloquence is the man;" it is the man who makes toil result in success, who changes barbarism to civilization. Hence the conditions of labor should not be such as to hinder men from that development of intelligence and virtue which will make them most efficient. Capital will reap larger harvests if it pays such salaries and gives such time as will enable the working classes to cultivate

Proper Attitude in the Social Crisis

heart and mind, to develop in intellectual and moral worth, and to realize their best development. Standing for human progress and human good, and realizing this important fact, the Church must desire the most favorable conditions for the proletariat.

Nor can the Church be too severe on the workingman if he does many unwise and wrong things in his efforts to elevate himself from a state of misery, poverty, and frequently degradation. He is usually an ignorant man, and he will often follow erratic and injudicious leaders. He feels the burden of his condition, a sense of injustice has gotten hold on him, and he knows not how to relieve himself, so we may expect him to become an easy prey for socialist and anarchist. He has not learned self-control, nor matured the judgment which comes to men with better opportunity, and we must expect that he will at times be stirred to passion, and mob and terrify and resort to acts of violence. We may expect that the sense of injustice he feels will lead some to become fanatical, and resort to high-handed

The Church and the Social Problem

methods. This is the inevitable result of the social conditions, and the impulse for improvement which has been awakened. We can not expect the laboring man to be always discreet, and we must not judge his cause by what some extremists say and do. We must consider what we might do, if trained as he has been, and influenced as he is. The Church especially must be patient, and must feel that it is not so much its mission to denounce as to get the ear of this man, and advise him and hold him in check, and instruct him in right methods of procedure.

The attitude of the Church to the social problem must be that of studious consideration. It can not discharge its obligations, do its appointed work in the world, and be ignorant in relation to a problem which vitally affects the condition of millions of men. The time was when it was sufficient if it understood abstract theology and Scripture exegesis, but now sociology and economics must be added to the curriculum. The Church has a mission to laboring men, and it must know the conditions under which they live and how they

Proper Attitude in the Social Crisis

think and feel. It will not do for it to content itself in propagating ideas which it has found, but it must realize that each age has its problems, that the social outlook and conditions of each generation are new, and that the Gospel must be applied to the needs of the times. The Church must go deep into the places where men live, into the homes and experiences of the "submerged tenth;" into their struggles, their passions, their ideas and ideals. To do this, since the problems are dark and difficult, there must be careful consideration, sympathetic and earnest investigation, wide reading, and an effort to get down to the facts and principles on which the problem rests. The works of the great economists, like Sedgwick and Marshall, must be earnestly studied. Nothing but evil can result from superficial utterances on a question never fathomed, never earnestly considered or intelligently grasped. The clergy especially must engage in the study of social philosophy. The questions of society press in upon them. They can not get away from them. No amount of knowledge of Hebrew and Greek exegesis,

The Church and the Social Problem

or the history of doctrine, or the rules of homiletics, will fit a man to preach the gospel properly to this age. As a class, clergymen are not potent and original forces in society; for they simply absorb the social atmosphere of their parishes, and represent the traditional ideas of dogma and religion which have come down to them. They do not see the problems of the hour, for they do not read the labor organs, do not read books on the social problem, do not think on the condition of the lower classes, and do not know life in large and comprehensive relations. They have a philosophy of existence which their study of theology has given them, and it sums up in the idea that all men are sinners, that the evils of society are all evils of the heart, and that they are to preach Christ as a Savior, and let the world right itself by men getting converted. Now, we do not underestimate the fact of sin, nor the power of Christ, but we say without hesitancy that the Gospel is the application of the principles of Christianity to the life of man, private and social; and

Proper Attitude in the Social Crisis

the preacher who confines himself to old and formal presentations of sin and salvation does not preach the Gospel in its breadth and power, and that he will not get much of a hearing, as the facts to-day show; for our Churches are half empty under the discussion of these themes. But if the pulpit understood the problems of to-day; would take up live questions and treat them from the Christian standpoint; would be a prophetic voice denouncing the evils of the time as they assert themselves in social practices and customs; would espouse the cause of the poor and oppressed; would thunder against dishonesty in business and gambling on the stock exchange; would demand rest for laborers on the Sabbath, and that the laws against the saloons be enforced; if they would study these great questions, and the ethics of Christ in relation to these matters, and hit actual sin in the face; if they would study sociology and be wise in these ques-tions of present day needs—then the Churches would fill up, men would turn to the Church, it would become a factor

The Church and the Social Problem

in human society, and the community would be built up and strengthened through it far more than is the case at present.

Our theological seminaries should appreciate this fact and establish chairs of social science, where the problems of the day, and especially the labor problem, should be discussed and interpreted in the light of the principles of the Gospel of Christ. Prof. Ely says: "Half the time of a theological student should be devoted to the study of social science, and theological seminaries should be the chief intellectual centers of sociology." Perhaps the professor has asked a good deal of time for his specialty; but if our greatest philosophers and economists, if our universities can find here a subject of the profoundest importance and the greatest interest; if we have in the question the problem of society, of the welfare of millions, of the growth of the Church, of the preservation of the present social and economic system; if the morals of men and the success of the Church are involved, the future clergyman would find it profitable if in his seminary course he could become thoroughly versed

Proper Attitude in the Social Crisis

in all phases of this great and far-reaching social movement of the day.

The attitude of the Church must be favorable to all right efforts to secure improved social conditions—conditions which are most advantageous for human happiness and the development of life and character. We can not too repeatedly emphasize the fact that social conditions affect not only the physical well-being, but also the moral and religious life of the people. The community is the setting of this life. It is in interaction with the community that we work out the problem of our destiny. We have the community ever crowding its ideals and its atmosphere upon us, and each generation is to no small extent a product of the community into which it is born. There is much truth in the statement of the evolution-moralists: "The moral development of a given period is determined by the corresponding state of the social evolution." An evil society is not favorable to high moral progress. The moralist is a preacher who descants eloquently upon certain virtues, but who would probably be violat-

The Church and the Social Problem

ing all of them if he had been reared in the slums of some great city, and were a child of "the submerged tenth." Jean Valjean was not a bad man, but starving children led him to steal a loaf of bread. Later, in the environment of the galleys, he became morally dead and hard. In the great panic of 1894-6, Church members, who hated the liquor business, took positions in saloons to feed their children, and lost their religion in doing it, and respectable women, forced by poverty and the desire to feed their offspring, consorted with men without being married to them. Many a Sunday-school girl has fallen into sin in our cities because the wages she got in the factory or store of some Church member would not pay the expense of living. Men can sin against the light when pushed hard by circumstances, when the cupboard is empty and the wolf of poverty looks them in the face. If we get too large a class of the poor and unfortunate, we shall see many entering the ranks of publicans and sinners, who, under better social conditions, would sit with the saints. Says Mr. Rauschenbusch: "The harder it is

Proper Attitude in the Social Crisis

under our social environment to do the plain righteousness demanded by the standards of every-day life, the less likely it is that Christians generally will live up to the more exacting demands of the peculiar morality of Jesus which is theoretically the standard of the Church. . . . For the mass of Christian people obedience to the ethics of Jesus becomes more remote as the social conditions in which they live make the practice of the ordinary virtues the harder."

But if this is true of Christian people, how much more is this the case with those who are not held by the religious bond! There are social conditions to-day in all our large cities which practically, if not absolutely, preclude the possibility of the development of virtue. Says Mr. F. A. Walker: "Of 309 cottages at Ramsbottom, one of the best districts in Lancashire, 137 had but one bed-room each, the aggregate occupants being 771. In Berlin in thousands of cases families of from four to ten live in one or two rooms. So in the tenements of all of our large cities. A writer tells us that in New York he found twenty-

The Church and the Social Problem

one persons sleeping on the floor in an apartment twenty by eighteen feet, and in the crowd were women and children, Italians, negroes, Irish, and Americans." Such conditions can but result in the prostitution of virtue and the increase of crime. The wages of the laborers in the south of Europe and in Russia have led to a lack of virtue and honesty among large numbers of the working people. A wealthy capitalist, on returning from Europe, said to the writer, concerning the laboring classes in Italy and Greece and in North Africa: "They are not worth keeping alive. It is a question if the world would not be better off if they could be got rid of." He did not think that these people are the victims of economic conditions and of a social environment into which they have been born without their own consent, and which made it practically impossible for them to be other than they are. The problem of society is not to kill off the victims, but to redeem the social conditions. It is well for us to remember the words of Ruskin: "The poor we must have with us always, and sorrow is inseparable

Proper Attitude in the Social Crisis

arable from any hour of life; but we may make their poverty such as shall be halloed by the hand of the Comforter with everlasting comfort."

But how shall this be accomplished? It can not be done under a principle of natural selection, and the unrestricted law of competition in the economic world amounts to this. Progress under natural selection may mean that the multitude are to be sacrificed to the advantage of the few who have the power and who shape the environment. What is needed is a reconstructed environment; such a change in social conditions, in economic conditions, in the facts and figures which make up actual society, that the laborer will have a chance to develop his personality and magnify his manhood, rather than be crushed by circumstances from which he can not extricate himself and which he can not overcome. The Church can properly take a hand here; for it is within its sphere and a part of its mission to be the friend of the weak, the unfortunate, the down-trodden, the thousands who are caught in the chariot wheels of progress. It should

The Church and the Social Problem

insist that the needs of men are more than "meat, malt, and mattress," and that, as a moral person, the laborer should receive from society not only enough for back and mouth, but such opportunities for recreation, intelligence, and moral culture as will enable him to develop a moral character. The Church has the right—yea, the duty—to proclaim that the good is the end of all men, and any condition of society which makes it impossible or unduly difficult for them to attain the good, is wrong, and needs reforming.

In so far as the toiling masses are not permitted to realize the true life of humanity, in so far as a true ethical citizenship is not allowed them owing to social and industrial conditions, the Church should denounce these as wrong, and urge they be changed. The working classes are not to have their lives sacrificed as ethical beings, destined to an existence of spiritual value, that a few men may heap up material gain. The industrial must always be joined with the ethical life. "Industry is an ethical activity, and must be regulated by ethical as well as economic law." If all

Proper Attitude in the Social Crisis

men were made for were to get bread and at last die, the industrial law might do; but the Church believes that the spiritual transcends the material, and that man exists for the development of a higher than the physical nature. "Man shall not live by bread alone," and "a man's life consisteth not in the abundance of the things he possesseth." When you have fed men you have not met their needs. They are first of all moral beings, and their industrial conditions must not hinder their ethical development. Prof. Adams has made the following profound statement: "Unless some way be discovered by which the deep ethical purpose of society can be brought to bear upon industrial questions, our magnificent material civilization will crumble to ashes in our hands. . . . A peace born of justice can never be realized by balancing brute force against brute force. . . . The ethical sense of society must be brought to bear in settling business affairs. . . . Above the interest of the contending parties stands the interest of the public, of which the State is the natural guardian, and one way to

The Church and the Social Problem

realize the ethical purpose of society in business affairs is by means of legislation to bring the ethical sense of society to bear on business affairs."

This position the Church can and should take, since into its hands is committed by society in large measure the moral welfare of the people. It must be the reformer of the age in that it must insist on the control of ethical principles in the business and industrial world. It can study the times, and it can draw out the ethical facts involved in present conditions. Thus it can discuss the moral limitations which must be put on the principle of competition. Adam Smith taught that there should be the utmost liberty in individual initiative, that each man, stimulated by self-interest, should work for his own advantage as the controlling motive, and that in the end this would contribute to the greatest good of all. The law of nature in which each struggles for himself, and in which the weaker go down under the feet of the stronger, he esteemed to be the correct social law. In our economic world to-day this naturalistic principle has

Proper Attitude in the Social Crisis

quite complete sway. In the free competition for the goods of life, the more potent factors are ability, circumstance, capital; and those who have these take the prize. This is justified ethically by the thought that competition will arouse the energy and develop the intelligence of the individual. But however this is, and it contains some truth, competition can never be a just principle, unless hedged about by such restrictions as will make the competition as nearly as possible one between equals. "When the deer runs with the tortoise it is a clear case which will come out ahead. When the rich capitalist sets himself in competition with the small dealer or manufacturer, there can be but one termination to the contest." The mere principle of nature will crush the weak before the strong. Hence the Church must come in and urge on the industrial world its moral obligation. It must show that both individual and corporate selfishness must be checked by justice; and that business can not proceed solely on the basis of self-interest. The ethical limitations of competition must be set well to the foreground.

The Church and the Social Problem

The general prosperity, the common weal, not the individual good, must be shown to be the great social end, the making of the many comfortable and intelligent rather than the few rich.

The Church can also properly encourage a larger care on the part of the State for the workingmen; it can assist legislation calculated to check rapacity; it can urge the enactment of laws against the employment of children in factories, excessive hours of labor, Sunday work, labor in conditions unfavorable to health, as poorly ventilated factories, unprotected machinery, bad sanitary conditions, and so forth. It may urge that disputes between labor and capital shall be referred to boards of arbitration, composed of a judicial middle class. It may encourage all legislation, in short, which shall afford more protection to the laborer in his just and natural rights.

Social reformers often criticise the Church because it has not taken up and advocated the system, or economic theory, in which they have become especially interested. They would like to commit the

Proper Attitude in the Social Crisis

Church to certain tenets which they hold. But it is not the mission of the Church to teach economics. No one social theory has been demonstrated to be correct, and where specialists disagree it would be folly for the Church to play the role of economic agitator or social reformer. Few men in the Church, and especially in the pulpit, are well enough informed to take the place of the social philosopher. The Church can not solve all of men's intellectual problems, nor all of their economic problems. A true political economy will have to be worked out by long experience and gradual improvement. But the Church can and should, as has been suggested above, discuss the moral principles which are involved.

Concerning the attitude of the Church in cases of conflict between labor and capital, we would say that it has no right whatever to interfere in an official capacity. The case would have to be very exceptional where it would be proper for the Church to take sides, and for the reason that it is very difficult to get at all the facts so as to fully understand the case, and because

The Church and the Social Problem

both parties are usually to blame, and because the mission of the Church is not to settle disputes of this kind, but to proclaim moral and spiritual truth. Jesus set us a good example in this particular. One day a man interrupted His discourse by saying: "Speak to my brother, that he may divide the inheritance with me." There had evidently been a family difficulty, and one son had taken more than his brother felt was his share. But Jesus did not look into the merits of the case, and act as a judge. The civil law was for that, and while it existed it was useless and not wise for Him to usurp its prerogatives; but He did use it as an opportunity to discuss the ethical principle involved in the dispute; and after asking who made Him a judge in the case, He said: "Beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." Of course there may be cases where the outrage of justice is so apparent, where the moral fault is so clear, where the abuse is so flagrant, where the community is so aroused, that the Church is not only war-

Proper Attitude in the Social Crisis

ranted, but where it is in duty bound, to denounce the evil, and affirm what should be done in the matter. In other instances, where the merits of the case are doubtful, or where the regular order of business has been followed, the Church should content itself in declaring that principles of honesty, justice, and brotherhood should pertain in the industrial world without making specific application to a particular dispute or difficulty. Or if it speaks more specifically, it can urge consideration and kindness on the part of both classes. It can emphasize the need of fair and honest pondering of the other's position, and can counsel justice. It can bring into men's minds the fact that the relations of men in business are not simply economic, but that we are each our brother's keeper and must consider our brother's interests. Thus the Church may become a peacemaker in human society. She may help settle conflicts and bring the conflicting elements together by trying to get each side to act on Christian principles.

While the Church should not attempt to advocate particular economic theories

The Church and the Social Problem

and should content itself with discussing their ethical implications, while it should not seek to overthrow an existing economic state, we believe the case is different with relation to the social theories which are not in force, but which are proposed by political reformers, and which are leading hundreds and thousands of men to be dissatisfied with society, to hate the State, to depreciate some of the most sacred of our institutions, not excepting the Church itself. We believe the Church may properly be a critic of wild social theories, and endeavor to hold the proletariat steady on matters which involve the good of society, if not the perpetuity of our civilization. It can properly teach the laborer that his deliverance can not come from any of the schemes talked by demagogues and street reformers. Revolution will not be the source of his salvation. God is in history, and He has not brought the world on, that civilization may collapse in a conflict of classes. Sometimes there has been progress by revolution, but even then the victors have built on the past. It is possible to improve society, to grow into a

Proper Attitude in the Social Crisis

better social and economic condition, but nothing will be gained by the cry, "Down with the State!" "Down with the present economic system!" "Down with capital!" "Divide the spoil!" The laborer should be taught that it is useless for him to raise his hand against the great bulwarks of human society. In so far as the proletariat enlists under the red flag and listens to the anarchist's cry, in so far as he trusts to dynamite rather than argument, he will but set back his progress and forge chains for his own neck. He must value our great social institutions, government, the family, the Church—institutions developed out of the past by the experience and effort of generations—and come to feel that the hand will be paralyzed, and should be paralyzed, that seeks to tear them down. "They are the ark of God for civilization, and must be respected." It may be well for labor to organize, to agitate, to call for larger justice, but the Church must teach it to respect human rights, human authority, to win by justice and the strength of its ideas, and not by intimidation and the bomb.

The Church and the Social Problem

"You can not reconstruct society by howling mobs and flying bullets."

The working people should especially be warned by the Church against the dangerous features of socialism which is, as we have shown, making such progress in recent years among the proletariat. The socialistic conception is one thing, and the socialistic theories now genearily advocated are another. Whatever may be the possibility of presenting a socialist theory which, as the Christian socialists tell us, would be in harmony with Christianity, the socialism which is being preached and accepted is a decidedly different article. Dr. Behrends, in our opinion, is correct when he says: "I have carefully read the utterances of the socialist leaders, and the more diligently I have endeavored to master their philosophy, by so much the more irresistibly has the conclusion been forced upon me that the supremacy of the socialistic political economy involves the elimination of religion and the overthrow of the family." It is built on a materialistic philosophy, and assumes man is largely a creature of desires which, if ever satis-

Proper Attitude in the Social Crisis

fied, must be met in this world. Material well-being is the only goal of his life. Utility is the test of moral value. Property is not a right but a social convention. It makes the social problem one of the stomach rather than one of the soul.

The socialist gets a large hearing and following, for he appeals not to the reason but the self-interest of his hearers. He is very strong in detailing the evils of society, in pointing to the luxury of the rich, and the misery of the poor. He does not go into the causes of the difference in the social condition; he does not discuss the good features of present-day civilization, or the hopeful features of it for the laboring classes, nor the progress they have made, nor does he grasp and explain the philosophy of social development; he simply flouts the abuses, and cries out, "Socialism is the remedy." He lays all the bad things he tells about to the present economic system, and cries out that it be overthrown. It is just the kind of a propaganda to carry the unthinking element of the proletariat off their feet, and unless some check soon comes, one can not tell what results may fol-

The Church and the Social Problem

low. The time has arrived for the Church to speak with a warning voice on this great question of the hour. "So long as these doctrines are not discredited," says Dr. Behrends, "we are erecting our own scaffolds and digging our own graves. . . . The socialists' creed is well wrought out and backed by an army of facts and arguments. It can not be tabooed, nor can it be nonsuited by indifference. It will grow to sturdier proportions unless the fallacies underlying it are lifted to the light and made to stand before the eyes of the masses in their deformity."

The Church should show that socialism is wrong in its doctrine of property. It starts with the premise that "Labor is the source of all wealth," and by labor is meant manual labor—a statement by no means correct. It must be shown that labor operates on material which is as much a source of wealth as labor. We have vast resources of nature and it is by using this that wealth is produced. Nor is it by the application of muscle to material that the greatest results come. The plans developed in the office count for more than the muscle

Proper Attitude in the Social Crisis

expended in the mill. The thinker who invented the process to extract ore by electricity did more to create wealth than the strength of ten thousand men flinging their picks. It is not the application of muscle but of mind, not force but skill, which produces results. Watt's steam engine and Morse's telegraph have done more to develop the wealth of nations than the strong arms of a million laborers. There is a labor of brain more taxing and important than physical labor, and the capitalists are probably the hardest workers in the world. Moreover, the social estimate of the importance of the thing labor is engaged in comes in to create value. A man may work very hard for years in trying to build a perpetual motion machine, but society will not attach value to his mechanism unless it works. On the other hand, a man may think out some useful contrivance which everybody wants, and a dozen factories will offer him large sums for his invention. Thus the opinion of society as to the utility of a thing and not simply the amount of work expended comes in to determine value. There are other ele-

The Church and the Social Problem

ments also which enter in to fix the worth of a thing, so that the amount of labor necessary to produce it is not the decisive criterion. A painting made by Millet in a week may be worth more than the amount of wood a lumber Jack can cut in a year.

The impossibility of working the socialists' scheme should also be pointed out. It means that instead of many capitalists there is one, the State. Each man has to serve the State, and has no choice about the matter. Free contract is wiped out, and compulsion takes its place. Collective capital owns everything, and each man serves in an appointed place. It would not do to let men choose their work, for all would want the easy places, or the more responsible places, and the drudgery of the world would never be done. The only way out is for the State to dominate the preferences of the individual, and make him serve according to a fixed program. He would have no chance practically for advancement, and there would be no incentive for individual initiative. There would be little to develop the man, to

Proper Attitude in the Social Crisis

arouse his power, to create the sense of responsibility, or to bring forth the energy which makes the wheels of the world's industry turn successfully. Life would become a deep monotony; for much which gives variety and zest to life in a modern state would be done away with.

The erroneous ideas of socialism about the ground of evil should be pointed out, locating it in social conditions, rather than in an undeveloped personality and a perverted will. So also its theory of redemption, that you are to get a new economic condition and then you will get good men. Its idea that the family should be supplanted by the mere association of men and women, and that this would be "a great gain to morality and sentiment;" its depreciation of patriotism, holding that existing States are the product of evil economic principles and should be supplanted by the idea of humanity, and a score of other doctrines which space does not remain to even mention—all these should be discussed by the Church, their fallacies exposed to the people, and the proletariat should be saved from rushing into the acceptance of

The Church and the Social Problem

these Utopian schemes, which can profit nothing, but which will foster discontent and result in injury and loss at last.

We conclude, then, that the attitude of the Church towards the social problem should be one of sympathetic interest, of deep appreciation of the importance of the questions involved; that it should not advocate special economic theories, but that it may criticise the erroneous ones which are leading away the people, and especially if they have a moral and religious bearing; and above all that the Church should bring out the ethical principles involved in the social problem, and enforce on the attention of society these principles.

CHAPTER VII.

HOW THE CHURCH MAY HELP SOLVE THE SOCIAL PROBLEM

THE most important question which the Church can ask itself, as it confronts the industrial situation of the twentieth century as well as the indifference of the laboring class to it as a religious institution, is, What can it do to help solve the social problem? Much has been written on the subject, and much is thought about it by every pastor and friend of the people and of the Church. That the Church may have profound influence every person who knows the religious nature of man, the function of the Church, and the nature of the Christian system will be ready to admit. This influence, however, will not be in any one thing it does, any one position it takes, or any one theory it advocates, but in various things which it may and should do, all of which would tend to

The Church and the Social Problem

help solve the problem by creating good will, a better spirit and understanding, a larger sense of responsibility and obligation, and a better apprehension of Christian duty. In the present chapter we desire to make some practical suggestions in the direction indicated.

First, we remark the Church may help solve the social problem by staying with the people, showing an interest in them by its activity, and seeking to educate them to appreciate Christian ethics and the Christian philosophy of life. In all our cities we find a tendency on the part of the stronger Churches to immigrate to aristocratic districts. This is not because the people do not throng the downtown streets, but because the wealthy members have moved away and taken the Church with them. Says Dr. H. G. Mitchell: "Of course we know why the Protestants left the north end of Boston and the corresponding quarters of other cities. 'Our members,' they said, 'are moving to the newer wards, or into the suburbs, and the Church must go with them.' That might be a reason for moving a club, but it is

May Help Solve the Social Problem

not a warrant for leaving a house of worship. In the first place, it assumes the contrary of a fundamental principle of Christianity. It implies that the religious advantages to be given to the community may be measured by the ability, or disposition of said community to pay for them." If men can come downtown to attend to their business, and women to do their shopping; if the theaters can best afford to stay downtown and the people can come from the uptown districts to attend them; if lecture halls and amusements of all kinds can stay on the crowded business streets and yet be patronized by the classes that have moved out, it is difficult to see why truly Christian people may not come downtown to attend Church and to do religious work. America is the only country where this immigrating tendency seems to prevail. "In Rome," says one of our prominent pastors, "it is never thought of that because St. Peter has to be reached by a bridge, and to reach the bridge one must go through dark and filthy streets, therefore St. Peter's must not be thought of as a sanctuary. In Vienna St. Stephen's is in the midst of the

The Church and the Social Problem

darker and more repellent streets, yet it is never argued against it that it is too far downtown, and not in the West End. In Berlin and Paris the same rule applies. St. Paul's in London is surrounded still, as centuries ago, by small shops, while the city stages and cabs run around it, and make a perpetual din on every side; yet people go from palace and noble residence far away to get to that beautiful temple. St. Margaret's and Westminster are by no means in the midst of fine residences; yet all these places are visited by people of every class. Why should we cry that the Church must follow the people? Who are the people? They do not consist merely of the few. They are also to be found in the cellars and garrets and in the basements of our cities." The difficulty, we fear, is that the Church has come to be regarded as a place for entertainment, and we want it of easy access, rather than a place where we are to do business for God, reach His lost sheep, teach His truth to those who need it most, extend charity as well as counsel, and bring the power of Christian principles to bear on the life of the com-

May Help Solve the Social Problem

munity. If the Church is a place to attend that we may keep respectable, it is proper to have the Churches follow the people who can pay its bills; but if it is a center of Christian propagandism and helpful activity, it should stay among those who need it most, and the well-to-do should come downtown to it, as they do their business and entertainment. This will lead the people to feel it is for them, and not simply an institution for the well-to-do and the rich.

The Church must come into personal touch with the working people. The two classes which are so out of social contact in so-called society, must find this in the house of worship. All men are equal before God, and they should be in His sanctuaries. The poor should here find a sympathizing brother. Love should break down the barriers of kid-gloved aristocracy. Life should go out and touch life. Men are social beings, and the laboring people find happiness, not in books, but the companionship of men. Now, Christianity, the religion of love, is intensely social in its quality, and it should show its love for

The Church and the Social Problem

humanity, not by drawing social circles about the well-to-do, but by imitating Jesus who ate with the publicans and sinners, of whom it is said, "The common people heard Him gladly," and who sought to help and to bless the poor and the laboring class. No one can fail to see that Jesus loved the man who was sick and needed a physician. He did not visit kings' houses, or often the homes of the rich, but He did mingle largely with the so-called lower classes, the burden-bearers of the world. The Church must show the same compassion and interest in the men who toil. It must make practical and genuine the doctrine of human brotherhood. Such an activity would wipe out the suspicion with which the Church is now regarded, and lead the laboring man to look upon it as his friend. What the proletariat wants is not the love which preaches at him from the pulpit, but the love that takes him by the hand and gives half of its goods to feed the poor. It is a fine thing for a rich man to build a chapel in a downtown district, but it would be worth one hundred times as much in solving the social problem if

May Help Solve the Social Problem

he would go to that chapel and work in it, hand to hand and shoulder to shoulder, with the poor people who are there enlisted in the Master's service. Says George May Powell: "What is wanted even more than money is for every Christian man, woman, and child to be an active, every-day missionary. No man or woman is likely to become an anarchist, or, in an unwise sense, a labor agitator, who has been the subject of personal mission work by any Christian worker, old or young. When the sons and daughters of the Church are simply doing the kind of daily mission work which their own spiritual health, nay life, demands, labor troubles, and others like unto them, will vanish like morning mists when the sun arises in its strength." This testimony is enforced by another from Dr. A. Pearson, which shows the practical side of Christian living which the age needs to settle the social problem: "I care not about the alienation of the people from the Church of God, if you will give me one man like the Earl of Shaftesbury, that goes among the costermongers and buys a donkey and a barrow, and puts his arms on the barrow

The Church and the Social Problem

and lends it to the poor costermongers to carry their wares through the streets, and puts himself on the level with the poorest and puts off everything that will prevent his carrying out the glorious mission of his life—give me one man like the Earl of Shaftesbury, and I will show you one man that in his individuality and personality can offset the antagonistic influences of fifty Churches in persuading the poor man that there is something in a true Christianity that is in sympathy with his poverty and misery, and intends and is constantly striving to uplift him nearer to God and heaven.”

But this is just the work which few Christians will undertake. Some years ago an article appeared in the *Review of Reviews* which spoke so forcefully upon this fact, that we cut out the following extract: “It must be by life-by-life in fellowship, by life that becomes flesh and tabernacles among those who are to be helped. This is the one issue religious people too generally refuse to face. They will organize preaching campaigns; they will subscribe largely to religious chari-

May Help Solve the Social Problem

ties; they will hire city missionaries and parsons and nurses to go and do work for them; but live among the people who need them, and whom they need too, they will not. They will play at philanthropic sentiment; they will give freely of their criticism, and even of their cash; they will write glowing articles, and maybe novels, on the woes of the slums; but they will not give themselves. They will not take wife and children with them and settle among the poor; they will not take the people of the abyss to their hearts as neighbors and brothers. We need a heroism of souls, of men and women great enough to go down and live with men, and win them by the witchery of a true and tireless comradeship; a chivalrous comradeship of souls; a mighty multitude of brave folk, full of faith in God, and men; a sort of holy friarhood of men, working to leaven and lift the world, forever charmed and cheered by the courage of Christ." This would solve the social problem.

This social touch of the Church must be accompanied by benevolent activity. The Church will not get a dominating in-

The Church and the Social Problem

fluence over the proletariat by the Sunday sermon, or the Thursday prayer-meeting, or the occasional revival. The present condition shows this. The Church must do more; it must not only preach about serving, it must serve; it must not only tell about doing good, it must begin the practice. It must not only tell men to feed the poor, it must send out food and clothes. It must practice as well as preach. It must help find men and women work; train incompetent persons to earn a living; visit the sick; help released prisoners to find situations; seek to bring fallen women back to a virtuous life; care for neglected children; support deaconesses to go about speaking encouragement and doing helpful deeds; it must administer charity, soothe the pillow of the suffering, and speak to the dying of the mercy of Christ. Benevolent activity is as much a part of the work of the Church as instruction or worship. Activity, we said, not giving. Giving is a noble Christian act, but it does not excuse us from getting to work in the community, and helping the needy humanity about us by benevolent deeds. The

May Help Solve the Social Problem

Church has as its duty all needed forms of philanthropic activity. It should look back to the Church of apostolic times and learn this lesson; for in the first Christian Church, to help men in their temporal necessities was closely linked with serving them in their spiritual needs. If Christ were on earth He would walk the streets of the tenement district, and enter the wretched homes to heal the sick, feed the hungry, and afford help and blessing. He has commissioned His Church to do His work; and when it does it in earnest, when its members go forth from the temples to make some faint heart strong, to feed the hungry, and cheer the disconsolate, the breach between the masses and the Church will be healed, and the social problem will lose its threatening aspect and giant proportions.

Again, the Church can help solve the social problem by adapting its methods to the age. The Church has a new problem of adaptation and mission in every age, and must not rest entirely in the past, contenting itself with the methods and achievements of preceding generations. Nor must

The Church and the Social Problem

it feel that to keep alive the fires that the past has put on the altars of faith, to perpetuate former beliefs, and reincarnate the spirit of a former age is its great mission. We acknowledge the continuity which exists between the present and the past, and that we can not do the work before us except as we take our stand on what those who have preceded us have worked out for us. Progress is evolution. We are leaning more and more to the genetic conception in our interpretation of history. But we are also men of the present age who have the advantages of the past in our possession, and we must make a contribution to human progress, and hand down to the generation that shall succeed us some advance in the social conditions of men and in the development of the kingdom of God. We need to look more deeply into the principles of Christianity, and their special application to the problems of the age, the needs of human society, than did our fathers. We need to study the questions which human progress has thrust to the front in our own time, and to see what Christianity, profoundly understood, has to

May Help Solve the Social Problem

say on these questions. The Church can only hold its place in the modern world as it realizes this thought, and so adapts its methods to existing conditions that it can enter practically and helpfully into the life and struggle of the age.

That the Church has not done this is the great complaint of many of our most intelligent observers and ablest men. This point is so vital that we desire to quote a few opinions, hoping that they may impress more than anything we can ourselves write. In Carlyle's "Past and Present," Book IV, chapter one, are to be found these words: "There is not a hamlet where poor peasants congregate, but, by one means or another, a church-apparatus has been got together; roofed edifice, with revenues and belfries; pulpit, reading desk, with Books and Methods; possibility, in short, and strict prescription that a man should stand there and speak of spiritual things to come. It is beautiful; even in its great obscuration and decadence, it is among the beautifullest, most touching objects one sees on the earth. This speaking man has indeed, in these times, wan-

The Church and the Social Problem

dered terribly from the point; has, alas, as it were, totally lost sight of the point; yet, at bottom, whom have we to compare with him? Of all public functionaries boarded and lodged on the Industry of Modern Europe, is there one worthier of his board than he? A man even, professing, and never so languidly making still some endeavor, to save the souls of men; contrast him with a man professing to do little but shoot the partridges of men! I wish he would find the point again, this speaking one; and stick to it with tenacity and deadly energy; for there is need of him yet! . . . Could he but find the point again, take the old spectacles off his nose, and looking up, discover almost in contact with him, what the real Satan and soul-devouring, world-devouring Devil, now is! Original sin, and such like are bad enough, I doubt not; but distilled Gin, dark Ignorance, Stupidity, dark Corn-laws, Bastille, and Company, what are they? Will he discover our new real Satan, whom he has to fight; or go on droning through his old nose spectacles about old extinct Satans; and never see the real one, till he feel him

May Help Solve the Social Problem

at his own throat and ours? That is a question for the World."

Scarcely less severe is the criticism of Tennyson in his "Northern Farmer," where we read the following lines:

"And I always came to his Church before
my Sally were dead,
And I heard him bumming away like a buz-
zard-cock over my head;
And I never knew what he meant, but I
thought he had something to say,
And I thought he said what he ought to
have said, and I came away."

Dr. A. B. Fairbairn passes this judgment: "Society has changed as the Church has not; it falsifies its living past by attempting to retain in a new world the organization, methods, and ideals that were made in an old, and were excellently adapted to the world in which they were made, and to the vigorous life within it. Adaptation to environment is a necessity to all organisms; it is only by variation of form that continuity of life can be secured. Where the Roman Church has been most successful in maintaining her ancient

The Church and the Social Problem

ascendency in the ancient form she has either annihilated progress—*i. e.*, stopped the evolution of a higher order of society, as in Spain—or she has helped to reduce it to a mediæval turbulence, as in the South American Republics. But in Protestant countries, the social development has outgrown the religious, and it will only be by the religious development overtaking the social that the Church will be able to retain the masses.”

Without quoting other criticisms we shall give a summary of current comment as presented by Rev. C. Waldo Cherry. He says: “First, it is said the sermon to-day lacks timeliness. The minister is not up-to-date. His message smacks too much of the cloister and the literary, and not enough of knowledge of men and affairs. It is molded too largely in the forms of an outgrown theology and an outgrown religious phraseology. There are few preachers who have so little sense of the fitness of things as Dr. McBride in ‘The Virginian,’ but the fact that we recognize in him a type of preacher proves that there is some truth in the charge that the

May Help Solve the Social Problem

preacher's message to-day lacks timeliness. Again, it is said that the sermon to-day lacks robustness. It has too much of the quality known as 'other-worldliness,' and lays not enough square, manly, ringing emphasis upon the facts and duties of the life that now is. We have much acute and accurate thinking in the pulpit, much elegant diction and faultless logic, but our sermons do not 'hit men where they live.' It is said, thirdly, that the sermon to-day fails to sound the heroic note with enough insistence. It is the call to do and dare and suffer for a noble cause which has drawn men in every age; the heroic spirit which is ready to be brave and self-sacrificing and manly in the world of men for the sake of principle and faith. No preaching can reach and hold men long which does not strike the heroic note and call them to do and suffer for Christ."

This criticism we have quoted, and which is, in a measure at least, just, goes to substantiate our point, that if the Church wishes to help settle the social problem by bringing its ethics and principles to bear upon it, and by holding the people and

The Church and the Social Problem

permeating their life by its spirit, it must be alive to the times, and adjust its teaching and methods of work to them. Its pulpit utterances must not be reiterative and abstract, but pungent, practical, earnest, full of vigor. If our preachers had a wide grasp of the principles of Christianity as related to man's life in art, in education, in politics, in business, in domestic and social life; if they knew what Christian ethics demands in relation to questions of labor, of poverty, of crime, of such social evils as improvidence, indolence, untruthfulness, intemperance, divorce, profanity, gambling; if they handled the themes of daily life, they would win a hearing not possible otherwise. The Church needs to realize that the conflict between justice and injustice is yet a present one, and there is as much need of flaming forth on it to-day as there has ever been. The Church has probably never faced greater problems than "temperance, graft, monopoly, civic virtue, selfish luxury, pleasure-seeking, greed, lack of sense of social responsibility, wrongdoing, justice, charity, the relation between the creation of wealth and its

May Help Solve the Social Problem

equitable distribution, between the rights of property and the rights of man, the rights of the individual and the greater rights of society;" questions of poverty, tenements, sweating system, child-labor, socialism, and a score of other creeds and theories pervading the social and religious world; and the Church has a vast task on hand to throw on these problems the searchlight of Christian ethics, to sift them by the principles of the Christian religion. Let not the Church think it is doing its duty when it passes by these questions, and confines itself to themes which bear upon the next world and the inner life. This is preaching but a partial gospel, a half message; for the kingdom of heaven, the Golden Rule, and the will of God to be done on the earth, and the loving our neighbor as ourselves, mean that capital must be just to labor and labor to capital; that money should be used to relieve distress; that the speculations of the stock exchange should be regarded as gambling; that the saloon should be compelled to shut its doors; that houses of prostitution should be driven out of town; that good men

The Church and the Social Problem

should be put in office; that poverty should be relieved; that institutions for the advancement of civilization, like libraries, colleges, and so forth, should be built up; that the condition of the masses should be elevated; that all good causes and works should be helped; that a righteous community should be built up on the earth.

Not only the themes, but the methods of work, must be adapted to the times. The institutional Church, with its sewing circles; its provisions for recreation; its gymnasium and its guilds; its reading-room and its committees on visiting the sick; its employment bureau; its lectures and concerts; its kindergartens and its missionary societies and bands; its prison and hospital work; its circles for the study of social topics; its manifold and varied activities to help men, varying according to the needs of the community—this is the Church for the age. Let Christianity apply the Gospel to modern problems, and let the Church organize for social as well as religious work, and the social problem will soon cease to be a predominant issue in the life of the people.

May Help Solve the Social Problem

As soon as the principles of the Christian religion begin to be operative in the industrial world, the problem must dwindle into insignificance.

The Church can help solve the social problem by insisting that its members shall practice as well as believe in the ethical principles of Christianity. "Our religion is not a system of doctrine, not a religious experience, not a philosophy of conduct, *but a life*. It is ethics to be practiced; it is a religion to be exemplified; it is worship to be performed; it is benevolence to be extended." A profession of religion does not make one religious; and Church membership and Church attendance do not make it a working hypothesis. In the early Church it was something that was lived; but soon it became something that was *believed*; a system of dogma, not a practicing of dogma. This gave us an age of intellectualism, in which the great thing was to maintain the doctrines of the Church. Then came an organized ecclesiasticism, with its formulated traditions. Then came the Reformation and Mysticism, in which Christianity came to be

The Church and the Social Problem

something to be felt. We have all these ideas with us to-day—Romanism looking at religion as dogma and ecclesiasticism, and Protestantism as faith and experience. There are elements of truth in these conceptions, but Christianity is more. Jesus represented it as a life, by which He meant an inner principle that determined external manifestation. It is the life of the tree which determines the character of its fruit. Life always expresses itself outwardly. To be a Christian is to have the Christ life in us which manifests itself in our doing, which makes us act in the world as Jesus would. "If a man have not the Spirit of Christ, he is none of His." Says Paul Tyner: "Religion is real religion only when it is part and parcel of all men's daily life; only when it rules buying and selling; when it rules service (in server and served); when it governs paying and receiving, sowing and reaping, building up and tearing down, sewing and hammering, cooking and cleaning, stitching and teaching; only when it rules all our business and pleasure, 'our going forth and our coming in,' our rising up and

May Help Solve the Social Problem

sitting down, our eating and drinking, and whatever we do." To be a Christian is to regulate one's life in all he does for seven days in the week by the ethical principles of the teachings of Jesus Christ. Orthodoxy of life rather than orthodoxy of belief is the true test of the religious character of a man.

There is probably no sadder aspect of the Church than the failure of its members to carry the practice of Christian ethics into the industrial world. Mark Guy Pearse said, in an address at Chautauqua, "Men are ready to offer their prayers on Sunday, if on Monday they may go into the market-place and skin their fellows and sell their hides." This is probably rhetorical exaggeration, as is the modern putting of the Golden Rule, "Do up others as they would like to do up you;" but it points to a sad truth, namely that there is a large shrinkage in present-day Christianity between belief and practice. Jacques Ferrand, in Eugene Sue's "Mysteries of Paris," oppresses the poor, and ruins young girls; but the people say of him, "Do you observe

The Church and the Social Problem

how devout he is? how regular his attendance on Church?" The Church is constantly under the criticism that it does not seem to have power to so transfigure life that it will influence conduct perceptibly in the world of trade. It is held that, in spite of preaching, the Church has not succeeded in making its members benevolent, honest, pure, self-sacrificing; that it has not influenced conduct so that those who pray on Sunday are more scrupulous than other people during the week. It is claimed "The professing Christian legislator, or manufacturer, or railroad director, does not let his religion influence the laws he makes, the bargains he drives, or the relations that exist between him and his employees." The reason for this is, we are told, that the Church is so anxious to save men in another world that it has not taught them to live Christlike in this.

The Church can help solve the labor problem by seeing to it that it maintains no class prejudices and distinctions. One of the charges made against the Church is, that it is hand-and-glove with the well-to-do, and that in many congregations laborers

May Help Solve the Social Problem

are really not welcome. Such Churches are aristocratic centers, where the magnificent display of dress and the rented pews effectually drive the poor from their Father's house. In many cases we have Churches which boast that they are made up of the *elite*, that the society of the town patronizes them, and any one who wishes to get into the best circles should join them. Every year thousands of people, moving into new communities, leave their own denomination, and join the Church of another for the sole reason that it is a fashionable Church, largely made up of the social aristocracy. In short, there is a tendency for Churches to follow the social drift. They need money, especially those which have large buildings and high-priced preachers and choirs to maintain, and consequently they court the rich. Their governing boards are composed quite exclusively of men of means. Often the more a man has, the more he is put forward. This the laborer feels. He sees that those who go to Church are dressed as he and his can not be, that the rich are given the best seats in the sanc-

The Church and the Social Problem

tuary, and the poor are relegated to the rear, and that apparently men are appreciated for what they wear and pay. The result is the laborer stays away.

Some claim that this is inevitable, and that as long as we have a well-defined wealthy class and a well-defined poor class we shall have class Churches. It is said it is not possible for the Church to resist distinctions which have become permanent and which are thoroughly recognized in society. The Churches will naturally be like the neighborhood in which they are planted, and as the value of property shuts the poor out of some sections, the Churches in them will become centers of fashionable society. The poor, not being able to support anything better, will have chapels and missions in the neighborhoods where they live.

This claim forgets two things—first, that it is not true of the Catholic Churches, which have rich and poor in all their large parish Churches, and on the same footing, and whose temples in the poorer quarters of our cities are often as magnificent as in the communities of the well-

May Help Solve the Social Problem

to-do; and, second, that a true Christian spirit will level social distinctions. If the Spirit of Christ dwells in the sanctuary, it will make the members realize the brotherhood of man sufficiently to obliterate classes. In Green's "History of the English People we read of the Puritans: "Their common call, their common brotherhood in Christ, annihilated in the minds of the Puritan that overpowering sense of social distinctions which characterized the age of Elizabeth. The meanest peasant felt himself ennobled as a child of God. The proudest noble recognized a spiritual equality in the poorest saints." This will always be true where the Church really has the mind of the Master.

Nothing can be worse for the Church than to be an institution of classes. If wealth controls, spiritual Christianity is sure to suffer. A few people of means are earnest, humble, godly saints. Some of the most consistent and truest Christians we have ever known have been possessed of wealth. But this is not the rule. With money goes pride, selfishness, indulgence.

The Church and the Social Problem

A Church made up of rich people and dominated by them is not a center of spiritual vitality. It is said that at one time the Pope remarked to Thomas Aquinas, "Peter could not say now, 'Silver and gold have I none.'" "No," replied Thomas; "no, your Blessedness, nor could he say now, 'In the name of Jesus Christ of Nazareth, rise up and walk.'" It is far better for the spiritual welfare of the rich that Churches be democratic, that they be the one place where men rise above the false and superficial standards of society, and consider men on the basis of their social worth. Phillips Brooks once called the idea that some are called to govern and others to be governed, "the universal blunder of history." Certainly we can call the idea that some men are to be welcomed to Church because they are rich, and others disesteemed because they are poor, the blunder of aristocratic Christianity. The Church can not be a true voice of Christ unless she keep herself untrammelled, unless she refuse to join hands with any class. The Church must seek the good of all the people, and she must speak with honest

May Help Solve the Social Problem

convictions on all the questions of life, and not have the juice taken from her message for fear of offending some rich pew-holder.

Let the Church cleanse itself from class distinctions, realizing that, as Dr. Fairbairn has said, the laboring classes "will not respect a society which claims to represent God on the earth, and yet puts its trust in the House of Lords, or boasts its aristocratic connections, or leans for support on some plutocrat who is loudly generous without being plainly just. . . . If wealth were wise, there is nothing it would more dread than the separation of classes in the house of God, or the separation of different houses of God to different classes; and if it were good as wise, there is nothing it would so little allow. The master who goes to worship only where other masters are, does his best to alienate himself from his people, to lower religion in their eyes, and to bring on the social revolution; for the only salt that can preserve society is sympathy and communion in the most serious things of the spirit between all classes." The Church can only become a power in establishing social stability by

The Church and the Social Problem

rising to the altitude of Christ's conception of men, where not wearing apparel or bank accounts, but spiritual meekness and worth are the basis of estimate. Let men come to respect each other as equals, as brethren in Christ in the sanctuary, and much of the antagonism arising out of economic conditions will disappear. Class conflicts can not make headway in a community cemented by Christian brotherhood.

We believe that the Church can help solve the social problem by urging on society the principle of co-operation. The old competitive system under which we have been working has developed the greatest abuses and the gravest dangers. It has of late concentrated business in great corporations, that it may not be destructive of the profits of capital. It is therefore not working freely, but is manipulated in the interests of the few. Co-operation has supplanted it in the manufacturing world, and the trust, the monopoly has arisen. But this is the co-operation of a class to the injury of another class. It means that money is flowing into a few pockets, that fabulous fortunes are being

May Help Solve the Social Problem

piled up by a few men of genius for organization. Often the investment of a few millions by a small number of men enables them to control billions, and through these billions to control the wages, the opportunities, the welfare of millions of people. The result of this is that the industrial classes are becoming aroused and are advocating a new form of social organization. It is this which has made possible the rapid growth of socialism in recent years, and we may depend upon it that we shall have some form of socialistic economy, or the principle of competition, playing into the hands of a few, who are getting the nation's wealth into their pockets, will have to be checked by moral suasion and wise legislation. The continued development of monopolies and trusts will in fifty years work havoc to the interests of small capital and labor.

The Church can be of service in such a situation in calling attention to the value of the principle of co-operation, or profit-sharing. Our competitive system is based on selfishness and self-interest, and socialism is based on the idea of benevolence. Both

The Church and the Social Problem

principles are necessary in a developing society. Self-interest is essential to secure independence, self-reliance, initiative, enterprise—the qualities which make strong men. Benevolence is necessary to secure the rights of the weak against the strong, the less efficient against the more able members of society. If either principle prevailed exclusively, there could be no other result than that the weak would go down in the struggle, and that the strong would grow weak. The present wage-system, for example, being on a competitive basis, because of the number of laborers, will force wages down to a point where the workingman will have little chance to improve his condition or to any proper extent develop his personality. One can see this in Europe to-day, and, in a century, unless there is a changed system, it will be seen in the United States. We need to retain private property and individual enterprise, but we need to check their rapacity by extending their domain, and thus making them more helpful. This can be done by co-operation, a system in which the laborer is taken into partner-

May Help Solve the Social Problem

ship with capital. If the profits of the year equal a certain per cent on the money invested, the laborer, in addition to his wages, shall have a certain share in the returns. If nothing is made above salaries, repairs, and expansion, he shall have none. A reserve fund should be created, so that, in an unfavorable year, capital may be protected against loss. The value of this method is, that it checks the evil of monopoly and enables all classes to prosper together. It makes extravagant and illegitimate profits impossible. It links the lower and higher classes together by common interest, and will effectually do away with class conflicts, thus bringing the peace which is so much needed for permanent prosperity into the industrial world. It will give the laboring class a chance to rise in its condition as is possible in no other way. Ambition will be stimulated. Work will be better done, and the profits of business will accordingly increase. It will bring the Christian principle of altruism, if not of brotherly love, into trade. Carlyle commended it in the following words: "Co-operation with the real tend-

The Church and the Social Problem

ency of the world indicates the insight of genius;" and Prof. Robert Flint has thus spoken of it: "Co-operation, even of a free, non-socialistic kind, although incapable of suppressing competition, may thus organize it, modify its character for the better, and lessen its abuses. And so far as it does this, Christian men can not fail to welcome it as a practical manifestation of the love and brotherhood which their religion demands; as a confirmation through action of faith in the truth that Christian society as well as the Christian Church ought to be a body which God has so tempered together that there should be no schism in the body, but the members should have the same care one for another, and whether one member suffereth, all the members suffer with it, or whether one member is honored, all the members rejoice with it."

The Church can help solve the labor problem by teaching capital some very important principles which are vital in Christianity, and which bear closely upon its relation to the laboring classes. First, the Church should teach men of wealth the obligation of stewardship. This conception

May Help Solve the Social Problem

is rapidly coming into the foreground of human thought. Formerly wealth was looked at as a possession, as entitling its holder to be free from service, and as enabling him to spend his life in self-gratification. The thought has been, "A man can do what he will with his own." Concerning its use he is responsible to no one. But now it is being realized that the possession of riches is a responsibility. Wealth is power, and all power in the hands of rational beings must be ethically used. Says Rev. Chas. G. Ames: "God is not a Bookkeeper; but our moral situation is the same as if every cent that comes into our possession were charged to us and we were held accountable; for all we have is a trust." The wealth men accumulate they have by virtue of the community, they have through the community. There are many other facts besides the push, intelligence, and labor of the individual, which enter into the accumulation of wealth. Set a Vanderbilt or a Rockefeller in the midst of the Soudan, and limit his activities to its boundaries, and he could not make a fortune. Says Frederick Har-

The Church and the Social Problem

ri-son: "All wealth is really the product of thousands working together in ways of which they are not conscious, and with complex and subtle relations that no analysis can apportion." This is precisely the case, and because of this the community has a right to say something about how the rich man shall use his acquisitions. And it is going to say something as the laws on inheritance, income tax, the socialistic schemes proposed, and the literature circulated on the theme, abundantly prove. But besides the obligation to the community, is the obligation to man and to God. The Christian law prohibits the extravagant and selfish use of wealth, as long as human necessities are great and human needs abundant. We would count a strong swimmer despicable who stood by a stream and saw a small boy drown when he might have plunged in and saved him, simply because he was too selfish to use his strength for another's good; but we do not see that a man is more under obligations to use his strength than his wealth for others' good. We have no right to do what we will with our own. We can not

May Help Solve the Social Problem

use our right hand to do evil, or our brain to plot mischief, and we can not use our riches to promote pride, selfishness, or greed. "The moral law comes in and claims every dollar, holding him accountable just as for his hand or his brain. If he hoards idly, invests harmfully, or if he wastes and destroys, he commits a breach of trust." The public is justly growing increasingly impatient with men's dissipating fortunes on frivolities, and the reckless squandering of wealth in luxury. It repudiates the idea that the rich man is an irresponsible proprietor, and insists that he is a trustee. A man's wealth constitutes an estate of which he is appointed an administrator. The idolatry of money is wholly evil. To seek to get more money simply to have it is base. Those who say, "To money be the honor and glory and power forever, Amen," are enemies of the State, and foes to social welfare. To become so crazed with the money-making habit that all obligation to humanity is forgotten is as wicked as theft. Mammon has no right to be God. Wealth is an ethical fact, as Ruskin has taught us. This

The Church and the Social Problem

sentence from one of the wealthiest men the world has ever seen, and, if we can judge from the use he is making of his money, one of the best, is a noble and noteworthy statement of the obligations of wealth—Mr. Andrew Carnegie, who has poured out more money than any other man who has ever lived for the common weal, says: "To set an example of modest, unostentatious living, shunning display or extravagance, to provide moderately for the legitimate wants of those dependent upon him, and, after doing so, to consider all surplus revenues which come to him simply as trust-funds which he is called upon to administer and strictly bound as a matter of duty to administer, in the manner which in his judgment is best calculated to produce the most beneficial results for the community; the man of wealth thus becoming the mere trustee and agent for his poorer brethren, bringing to their service his superior wisdom, experience, and ability to administer, doing for them better than they would or could do for themselves."

The Church can help solve the social

May Help Solve the Social Problem

problem by forcing on the consciousness of the age this fact of the responsibility and obligation of wealth. It has not insisted on this fact of stewardship. It has not made the well-to-do in its pews realize the wrong of spending money for extravagance and selfish ease. It has not, like Carlyle, Kingsley, and Maurice, hammered at the thory which discriminates against the poor, and looks at them as victims which wealth can exploit to its advantage. It has not condemned the Church member who seeks money as an end rather than a means, who worships the shining dollar rather than makes it serve. If capital had been taught the stewardship of money, and used it conscientiously for the public good, labor would not have risen up against it. It is the luxury and extravagance and spendthrift ways of the rich which anger the toilers. If these men of means had used their money for the common good, if they had bettered the condition of the poor, built colleges and hospitals, erected habitable tenements, made factories pleasant and sanitary, we should have had no social problem, and no clashing classes in society.

The Church and the Social Problem

If the Church can teach wealth to use its accumulations for the good of humanity, it will solve the labor question.

The Church can do much in bringing a better day into the industrial world by teaching employers to look more carefully after the good of those whom they employ. The trusteeship of the capitalist does not extend simply to the right use of his wealth, but to the care of the men in his employ. A writer in the *Forum* a few years ago made the following statement: "I admit—no, I assert—the demands of charity on every human being, but charity and business are, and forever ought to be, divorced. An employer is under no more obligation to his workingmen after he has paid their current wages than they are to him, or to a passer-by on the street whom they never saw." To this Dr. Lyman Abbott, justly, as it seems to us, replied: "I believe this is an unchristian heresy. Every man who has workingmen in his employ is a trustee for them. He and they are in a true sense partners, engaged in a common enterprise. He owes them an obligation which wages do not meet. The

May Help Solve the Social Problem

first duty of an employer to his employed is the duty of loyalty." The fact that a wage has been paid is not a full discharge of obligation, for the employer has a touch with his men which others do not have; he has at hand the means of learning their needs; they are associated with him in a special sense; he is reaping benefits from their labor, and often more than the current wages demand that he pays for it; and therefore, more than any one else, he should be interested in them, and in all ways in his ability seek their good. The business relationship itself entails a special obligation, and makes him emphatically his brother's keeper. If the Christian rule, "Bear ye one another's burdens, and so fulfill the law of Christ," has any meaning, it is applicable here.

Many things may be included in this obligation, one of the most important of which is kindly interest and courtesy. This does not cost anything, but it is worth more to a laboring man than gold, and will *do* more to relieve the social problem than a rich man's charity. Laborers are human beings with human feelings, and one of the

The Church and the Social Problem

greatest burdens of their condition is their social ostracism and sense of social inferiority. No man with a spark of true manhood wants to feel that he is depreciated and considered as belonging to "the lower classes." It is this which makes him bitter against capital, and it is a wound that only a touch of human sympathy and kindly words of good will can heal. In these times of great industries and of the factory system, as we have previously shown, the owner and his men are out of social touch. They live in Poverty Row, and he in a mansion on the hill. They come to their toil with their dinner-pails on their arm in the early morning. He drives down in his carriage late in the forenoon, and seeks the privacy of his inside office. The superintendents and overseers alone meet the men. The owner passes them on the street, does not know them as his men, and does not care to. In the old days of industry it was different. Then employer and men worked together in the small shops, and the apprentice generally lived in the home. The two classes knew each other and human feeling entered

May Help Solve the Social Problem

in. All this has changed. But it should be made up by Christian employers seeking a closer personal touch with those in their employ, showing them a human interest, passing among them at their work, saying encouraging and kindly things, learning of their families and their needs, doing gracious little things for them, which may not cost much, but which will mean a great deal; making them feel that they count for more to them than the amount of work they can perform, that they think of them as fellow-men, as human souls. The employer can in case of difficulty speak kindly and considerately to the employee, even when the man has to be discharged, showing him the need and justice of it. When the workingman comes in with a request, he can receive it courteously and treat it considerately. In giving orders he may do it without displaying harshness or arrogance. He can always keep in mind the fact that he is dealing with men, and that they have rights by virtue of their moral personality and sonship to God equal to his own. There is something in all of us that resents

The Church and the Social Problem

domineering manners and stern, unfeeling words, but which responds at once to kindness. And the employer can insist that his superintendents and overseers maintain uniformly an attitude of courtesy and kindness, employing the type of men who will adhere to his business principles in this respect as well as others. Such employers will keep their men, and strikes will not make headway in their mills. The good will engendered will lead the men to have an interest in their employer's business, because they believe in him, and there will even be a financial return.

This sense of responsibility for his men which the employer should feel should lead him to look after the health of his employees, the sanitary condition of his factory and mill. Many factories are almost death-traps. They are poorly ventilated; machinery is poorly protected; the light is bad; the dust is abundant; they are not properly warmed or cleaned; there is nothing attractive in or about them. These matters mean much for the happiness and well-being of the workers. They ought to be one of the first cares of

May Help Solve the Social Problem

the employer. No one can tell the evils that the working classes suffer from these causes, the thousands who are yearly incapacitated for toil, and their families thus reduced to poverty. Every employer is morally bound, and if he be a Christian is religiously bound, to provide comfortable places for his men to work; places properly warmed, ventilated, lighted. Money spent in these directions, health, cleanliness, decoration, add to the cheerfulness and contentment of the working class, and will be more than compensated for in the better service which will be rendered.

Employers should look after the moral and intellectual development of their men, at least should seek to encourage it. If there is a large number of younger men and women employed, a reading-room, a library, the formation of lyceums or debating societies, is often very valuable, and especially if the employer observes any movement for self-improvement being started. The following description of a visit to one of our factories will enforce what is meant: "In Lonsdale, R. I., I

The Church and the Social Problem

found, on a recent visit, a large and beautiful building erected by the proprietors of a mill, and devoted almost wholly to the instruction and diversion of the working people. It contained a well-selected library, rooms for debating clubs and social meetings, and a fine hall, capable of seating more than a thousand people, in which every winter a course of entertainments, consisting of literary, scientific lectures, and popular amusements, is given at a very low cost to the operatives and their families. The hall is free; each pays for procuring from ten to twelve good entertainments one dollar. It was pleasant to see the effect of this provision upon the character of the work-people. I found in that hall one of the largest and most intelligent lecture audiences I ever addressed in New England."

The Church can also help solve the labor problem by interpreting to capital Christ's idea of human brotherhood. What the social problem demands for its solution is some organization which can come forward with a principle broad and great enough to reconcile the interests of the

May Help Solve the Social Problem

different classes. Our social difficulties come from the disintegration of society, arising out of the complexities of modern civilization. Business interests divide men, for they appeal to the selfishness and self-interest of each class. If they can be brought together so that they will look into each other's faces as men, they will see much in common. Thus the employer will see that the laborer has other needs than bread, that he is capable of refinement and culture, of enjoyment and service, and that he should be treated as a man and given a man's chances and rights. He will then feel that the man has claims on him above his wage, and a selfish business basis is not the only one on which to treat with him. The laborer also will learn by this personal touch that the capitalist is not a hard-hearted, soulless oppressor of his fellow, but often a kindly, generous, noble soul, with a real interest in his men, and that his social distinction is not so much one of heart as of environment and conditions. Now, the Church has the principle or bond which is needed to unify social life, bring men in touch, and lead them to mutually esteem

The Church and the Social Problem

each other; for this is the great truth so central in Jesus' thought of human brotherhood. This idea puts all men on the same level, and places the hand of every man in the hand of his fellow. It would do away with all industrial strife if fully operative, and lead both labor and capital to see that they are both bound by a higher principle than that of natural law. It will make the classes mutually willing to consider each other's interests. It will widen their point of view and help them, after the advice of the Golden Rule, to put themselves in each other's place. It will help them to transcend their individual interests and take a universal view. The capitalist will think of the interests of humanity and especially the part of it in his shops, rather than simply of his own gains and desires. "Outside of the advantage to me he will think of the duty to you." He will consider the laborer's need of a comfortable home, of the need of his children for education, of what is necessary to enable this little social group to live proper human lives. If a certain young man had been possessed by this doctrine of

May Help Solve the Social Problem

human brotherhood he could not have uttered the words which led Dr. N. D. Hillis to make the following remarks:

"The saddest words that have been written in this generation were spoken before Brown University by a young man who is to inherit one of the greatest fortunes in this country. They were spoken in defense of the trusts. Listen to them:

" 'The American Beauty rose can be produced in all its splendor only by sacrificing the early buds that grow up around it.'

"The rose has one thousand buds, and in order to produce the American Beauty the gardener goes around it with a knife and snips 999, in order that all the strength and beauty may be forced into one bloom.

"In his economic arguments this young man tells the working classes brutally that 999 small business men must be snuffed out of existence in order that his American Beauty, the trust, may be produced. Listen to Christ: 'Let the strong bear the burdens of the weak;' and again, 'Give and it shall be given unto you.'

"These words in defense of the trusts

The Church and the Social Problem

are the most heartbreaking things in literature to those who know what is going to come in the future. Can you wonder that after that, when a man gives gifts, we have no gratitude to return?"

"Therefore I command thee, saying, Thou shalt surely open thy hand unto thy brother, to thy needy and to thy poor in the land. Thou shalt not be grieved when thou givest unto him; because that for this thing the Lord, thy God, shall bless thee in all thy works, and in all thou putteth thine hand unto." The trouble with many of our Christian men is, that while they have accepted the fact of Christ's doctrine of human brotherhood, they have not awakened to realize the tremendous content of the thought; for, as has been said, this conception realized would transform not only the conditions but the meaning of life. It would, as nothing else, spur men to bring the power of a spiritual motive into all the relations of human experience. It would turn our material into a spiritual civilization. According as its influence would prevail, all life would become an energy of fellowship, service would mul-

May Help Solve the Social Problem

tively, the vision of life and duty would be greatly enlarged, and the desolations made by sin and selfishness would largely be destroyed.

The Church can also help solve the labor problem by making capital see the Christian end of economic activity, or the Christian view of the end and philosophy of life. Trade has not simply physical, it has also a moral value. It serves a place in the Divine purpose in history. God has not placed the human race on the planet to get life's true worth out of its gains and pleasures. The natural and secular find their purpose and their true interpretation in the spiritual. Men have written their philosophies of history, but the end proposed has been the expansion of liberty, or the reign of prosperity and peace, or the culture or enrichment of the individual, or the worship of humanity; but Jesus had, as His key to the world-wide and age-long struggle, the establishment of the kingdom of God, which is a brotherhood of spiritualized personalities, in whom God dwells, and whose activities are conceived in moral purposes and executed in

The Church and the Social Problem

righteousness. It is a kingdom rooted in love and progressively unfolding in human experience, molding by an assimilative process all men, all institutions, all relations of life into conformity to the will of God. The material existence we live but serves as the physical basis of the spiritual process. Our industrial activities and accumulations do not find their end in themselves, but are related to the higher spiritual purpose. We live on the platform of nature, buy and sell, eat, and wear clothes, but that we may have the opportunity to let the kingdom of God grow in our souls, and that we may help plant it in the lives of others. If, then, the end of all economic activity is that men may have a chance to live, and in living develop their spiritual natures, grow into spiritualized men and women, then it follows that capital can never so conduct its business that laborers will be hindered in this moral and religious end of their existence. Where an industrial condition exists in which their rights and opportunities are disregarded, when they are made the mere tools of other men, when they are oppressed and deprived

May Help Solve the Social Problem

of any chance for self-development, those who uphold it come square across the will of God for every man, and the purpose for which every man has been given the privilege of life. Let the Church, therefore, teach capital that the true end of economic action is not the exclusive good of any individual or any class, but the welfare of humanity as that welfare is interpreted in Jesus' conception of the kingdom of God. All human business should be so conducted as to help establish the kingdom of heaven. Capitalists, we repeat, should be taught that God did not round the planet to make them rich, but to spiritualize and perfect the human race.

This being true, the true test of an economic system is the kind of men it produces. It may develop wealth, and yet not strengthen character. It may indeed drag men down as it heaps money up. The system which leads men to think that wealth is all, and which will therefore lead to almost any sacrifice to get it; the theory which will render less sensitive the public conscience to the natural rights of all men and the moral welfare and progress

The Church and the Social Problem

of all men, and, above all, which will lead them to hunger and thirst after the material gains of life and forget the worth of the more ideal elements of every great civilization, culture, knowledge, art, religion, the beautiful, the good, the true—that system is wrong, and worse, in the conception of Christianity, it is ruinous to the race.

Having considered some things which the Church should teach capital in helping solve the social problem, we turn to consider some things which it should teach labor in order to assist in accomplishing the same desirable result. The first of these to which we call attention is justice to employers. The idea seems to prevail in the camps of labor, that the property of the capitalist is the result of his avarice, when often it is rather the result of his superior industry and intelligence. Nor is he a hard-hearted man, indifferent to the poor, and seeking only his own profit. There are many men of wealth who have accumulated fortunes with the controlling motive that they may do good with it. And this purpose many are fulfilling. The

May Help Solve the Social Problem

benevolence of the world is a constantly swelling stream. The gifts of the year now amount in the United States to over \$100,000,000, and this comes mostly from the pockets of the rich, and is given for the common good. By this means they vastly enrich civilization, make possible its more rapid progress, and make it more blessed to live. They also largely bear the burdens of the community; for the taxes of the well-to-do and the rich sustain our public institutions which the poor enjoy, provide the protection of the State, the public school, the public park, and the eleemosynary institutions of many kinds. Nor can the laborer speak, as he sometimes does, of the idle rich, for while this may be true in a few cases, the majority of our men of means are among the hardest workers in our communities. There is no severer work than brain-work; and the carrying forward of a great business, with its vast details and its worry and care, is a strain on the forces of life of which the hand worker knows little. Such men often add a third to the number of hours which they labor over those they ask of their

The Church and the Social Problem

men, and many are carrying financial burdens and obligations of which the laborers in their employ know nothing. The interests of their employees is also often close to the hearts of employers, and frequently mills are run at a loss that the men may not be thrown out of work and thus left without means of support. In times of serious depression this is not the case with the occasional mill, but sometimes it is almost the rule. The number of owners, superintendents, and agents who try to practice the Golden Rule is far larger than labor assumes.

Often the criticism of employers which labor gives is wild and extravagant, calculated to arouse hatred, jealousy, and envy. Thus we hear of "bloated capitalists," "plutocratic thieves," and other such terms. In one of Mr. Groulund's books he lays down such propositions as these: "Every millionaire is a criminal;" "Every one who amasses \$100,000 is a criminal;" "Every one who loans his neighbor \$100 and exacts in return \$106 is a criminal." Especially do labor agitators exaggerate, appeal to the worst pas-

May Help Solve the Social Problem

sions of their listeners, often urge to acts of violence, excite prejudice and suspicion, make men who are really treated well feel that they are oppressed, and that capital is their natural enemy. The effect of this can only be evil, and it is the function of the Church to counsel moderation, justice, and consideration. The battles of labor will not be won by calling names. When capital hears itself called a thief and robber, it is not put in a mood to be generous. Every man is sensitive to public abuse, and if what is spoken misrepresents motives and facts, it is sure to arouse animosity. Labor will lose, and always lose, when it is intemperate in act and speech, and seeks to carry its point by abuse.

The Church can contribute to the social problem by teaching workingmen the dignity of labor. Work is the proper function of man, and not a curse, but a blessing. Nothing is more honorable and nothing more clearly indicated in the constitution of nature. But somehow it has come to be regarded as something to get out of. Men try every scheme to get a living without work, and in all labor literature and

The Church and the Social Problem

speeches the awful burden of toil as carried on by workingmen is eloquently dilated upon. It seems to be felt that the horny hand is not as honorable as the kid-gloved palm. The Utopia is much pay and few hours of toil.

We believe this view that has got a large hold of our toilers is a glaring mistake. Labor is the law of life. God has made everything to be at work. Every atom is pulling and pushing. Forces ply to and fro in the tiniest sand grain. Life is not meant to be free from stress and strain. To be engaged in earnest toil is one of our greatest sources of pleasure. Nothing can far surpass the misery of a completely inactive man, or the joy of a toiler when all his powers are excited in the interest he has in his work. Mr. Gladstone once said: "There are worse things than heavy labor, and I will tell you what is worse than heavy labor, and that is idle wealth. In vain a man escapes from the destiny of hard work, even hard work with some degree of poverty, to attain wealth, if that wealth is to bring with it the curse, the unmitigated curse, of idleness and self-

May Help Solve the Social Problem

indulgence. The laborer has his legitimate, his necessary, his honorable and honored place in God's creation; but in all God's creation there is no place appointed for the idle wealthy man. Wealth can only be redeemed from danger by one law and one curse, and that is by associating it with active duty to the honor of God and the benefit of mankind." Our laborers need to be taught this fact. They need to be led to see the blessing of engagement, the pleasure of accomplishment, and that a man who puts interest in his work, no matter how humble, can get joy in it. If this view comes to pertain, our laboring classes will not be so restless or so easily inflamed by socialistic Utopias of much to enjoy and little comparatively to do.

The Church can help the laborer by teaching him to be a faithful and honest workman, who renders a fair equivalent for the pay he gets. Employers would have much more consideration and respect for labor, if it were not so careless and shiftless and incompetent. Few men comparatively put themselves into their work.

The Church and the Social Problem

They take advantage at every turn. They have to be carefully watched by overseer and superintendent, or little will be done, especially correctly done. They cover up all sorts of evils by paint and varnish. Says Washington Gladden: "A vast amount of bad work is done in these days, slovenly work, dishonest work. That is one way the moral sense of the people is blunted and depraved. Lies and shams are all around us; and we become so accustomed to them that truth and integrity sometimes seem to be quite out of place in this world." Dean Briggs, of Harvard University, describes it thus: "Street laborers, elbow to elbow, feebly lift their picks a few inches above the surface of the earth and trust the fall to the force of gravity. Washerwomen charge you by the hour for eating copious and frequent meals in your kitchen; carpenters light their pipes over your sawdust and shavings, and chat pleasantly at your expense with whoever passes by. 'Less work for more money,' is the constant cry. . . . I have known a man to leave a block of stone in the road where it wrecked the next carriage, for five

May Help Solve the Social Problem

o'clock had come, and nothing (with an oath) could make him work after five o'clock. Charles Dudley Warner prophesies that when labor gets to be ten dollars a day, the workmen will not come at all—they will send their cards." No wonder, finding his men trying to cut the day at both ends, spending three times as long in getting a drink as is necessary, resting on their shovels to talk to the men who work at their sides, doing all languidly, perfunctorily, and shirking at every step—no wonder when these shiftless workmen come and clamor for more pay and less hours in the day, the employer has no sympathy with the demand. There are many men who would not mind almost any increase, if they felt those in their employ would try to do their best, that they could be trusted and need not be watched, and that they would give an honest return for the increase asked in wages. Many a man with a fine spirit of humanity in him, when he has had laboring men under him for a time, has become so exasperated by their dishonesty in work, that he has become severe and exacting, instead of generous

The Church and the Social Problem

as he is by nature. The Church can teach the laborer to be a faithful and earnest man, and in so doing will help him get his rights.

The Church can also perform a service by showing the laborer that happiness does not depend on external conditions. The laborer is discontented and ready to dynamite the present industrial system, because he has not more wealth which he thinks is the basis of happiness. This is not true. External conditions do not hold the secret of happiness, but internal states. Says Mr. Chas. Stelzle: "Automobiles, pianos, and summer homes, with steam yachts, do not hold the secret of happiness. No man was ever made happy by wealth. No man was ever made unhappy by poverty. Happiness and unhappiness, if they have come to you, have come because of something from within you, not because of something from without." There are many persons in misery in brown-stone fronts, and there are many exceedingly happy in the humblest homes. John D. Rockefeller said recently, "Wealth does not bring happiness." Frequently men of large means tell

May Help Solve the Social Problem

us that the happiest days of their lives were when they were poor and working hard to get a foothold. It is not the property a man has, but the man he is, which brings happiness. A man can sing with his feet in the stocks. The good are the happy people. This is what labor needs to be taught to make it more contented in these days of unrest, and the Church has a mission here, for the socialistic fallacy has led the men of toil to believe that happiness is in the abundance which a man possesses. If the Church shall call attention to those moral and spiritual values which are the true source of a man's peace, if it shall lead men who toil to appreciate the higher things, it will make discontent less abundant and the evil spirit of envy more calm.

The Church can also do something in the emergency that is on us by stoutly maintaining the right of men to work, free from the dictation of labor organizations and labor leaders. The tyranny of socialism should not show its hand in our trade unions and workingmen's societies. The most sacred possession labor has is liberty.

The Church and the Social Problem

It is the natural right which it has been hardest for it to secure. In all lands men have been ground down and forced into slavery and serfdom; but in our age the man of toil has become a free man. The last thing labor should do is to interfere with the free exercise of this most precious possession. We understand the arguments made for interference—the special financial inducements which capital in time of conflict is willing to offer men who will sell out the interests of labor for gold, the great necessity because of the vast interests involved of keeping the ranks intact, and not lose a just cause by disintegration—these and other arguments often seem forceful, but they do not constitute a right to invade a man's privilege to make a free contract where and with whom he will. To use the arguments of persuasion with such persons is permissible, but to use force and vicious epithets is in no case justifiable. The fact that in nearly every strike non-union men are terrorized, assailed, maltreated, has only injured the cause of labor, divorcing the sympathy of the community, embittering capital, and

May Help Solve the Social Problem

creating dissension in its own ranks. If labor can not win by fair means it will make no real progress by foul. If it can not convince the non-union man by arguments, it has no right to try to do so by blows. Brute force is the last thing that any one should resort to who feels that he is fighting for principle, that his cause is just. Organized labor needs the good will of all members of the community, and it can not secure this unless it acts with dignity and on a high plane. To commit a wrong to fight a wrong is bad ethics and poor policy. Every person has a right to say for whom he will labor, and if a third party steps in to interfere with this right he invades the most sacred territory of personality. Let the word "scab" be dropped from the vocabulary of labor, and let violence never be used against a fellow-workman acting within the sphere of his natural rights.

The Church can accomplish good by encouraging labor in pointing out the rapid progress that has been made in improving its condition. There is much said in the labor literature, and especially in the

The Church and the Social Problem

literature of socialism, to lead the proletariat to think that the clouds are constantly becoming blacker over his head. Dire pictures are drawn setting forth the distressed condition of workingmen. The call is sent out for labor to arise against capital, if it would save itself from being ground to powder under the heel of the oppressor, as if some great calamity were impending. A great many laborers have come to feel that their future is being imperiled, and their rights interfered with as scarcely at any other time. The Church, therefore, can be of service by setting forth the opposite side of the picture, showing the steady progress of the laboring classes during the past century in wages, in the comforts of life, in the opportunities for education and enlightenment, in all that goes to make existence more tolerable. It can show how legislation has come in to cut down hours of work, Sunday labor, child labor; how it has appointed factory inspectors to see that the conditions under which men toil are as favorable as possible; how benevolent organizations have been established to help

May Help Solve the Social Problem

in times of distress and necessity; and how the entire age has awakened to sympathize with the proletariat movement for improvement. The literature of the day on the social problem, abundant above almost any other economic or scientific literature, shows a wide sympathy with the laborer's contention, and the purpose of the intelligence and scholarship of the land to assist him in his struggle. Everywhere there are signs of progress, and everywhere it is indicated that complete emancipation from injustice and oppression is at hand. The outlook does not call for revolution, but for satisfaction with the evolution that is going on. Labor needs to appreciate what is being done in its interests, and have the strength to wait for the results which continued progress is sure to accomplish in its behalf.

The Church can exert a helpful influence by teaching labor that it can in large measure save itself socially by self-improvement. Law will not save the laborer; an organization, or a new economic condition will not. He will improve in his condition as he improves himself. When the wage-

The Church and the Social Problem

earner becomes more intelligent, he will understand his rights better, and he can not be put down. As he becomes trained in the common school, he will be able to look out for himself, and he will do it and society will recognize him. If he plans for his own good, if his ambition is quickened, he will come to be a greater power in the economic world and his voice will be heard. He will also learn how to combine to promote his rights and interests. The State can not do more than protect men in their rights; it will not provide them with the conditions which must come out of their own effort, care, and intelligence. It is the upbuilding of personality which lies back of all progress. Now, the Church can do much to inspire the working classes with a desire for self-development. This work, as we have shown, is being finely done in the social settlements. Located in the tenement sections of our great cities, and in the midst of the poor, and often the degraded, they are touching this life with Christian ideals; they are setting before them examples of high living; they are awakening ambition,

May Help Solve the Social Problem

training minds, arousing interest, and, best of all, leading these classes to feel that Christian people care for their welfare. The reading clubs, women's meetings, debating societies, gymnasium classes, lectures, entertainments, games, night-schools, cooking-schools, are features which mean the reconstruction of the life of whole neighborhoods. At present this work is being largely done independent of the Church, and often as a purely philanthropic and not a religious movement. Of course the religious spirit is in it and back of it; but the Church ought to take up the work, and should add institutional features of a similar character, to the Churches located in downtown districts, and could accomplish vast good if it would, helping settle the social problem in one of the most practical ways.

However, the real mission of the Church is moral, and the greatest need of the laboring classes in order to rise to better conditions is a development to ethical consciousness. All permanent social improvement must rest on a moral basis. You may get men eager

The Church and the Social Problem

for an easier time, and for more material gains, but you can not get a social organization which will accomplish this without improving the moral fiber of men. While individuals are selfish, passionate, low in aim and desire, dishonest, untruthful, while they are lacking in strength of conscience, you can not get an ideal society, no matter what change is made in the social organization, or in the economic basis of the industrial world. Bad men will defeat the success of the best schemes. The self-denial and willingness to serve which alone can permanently improve society, can not come from men who are not moved by high motives and exalted impulses. To secure this, individual character must be sanctified by the touch of some renewing grace. If one should change the social organization and give all men equality in the new conditions, and leave them morally as they are, it would not be long before the strong, the sharp, and the selfish would have fleeced the innocent, and things come again into a state of social antagonism. While we must recognize the influence of environment on character, social progress will

May Help Solve the Social Problem

come, not by new social organization, but by men who are possessed by the true spirit. Men can organize, elect presidents, secretaries, have meetings and addresses, proclaim theories and policies, and expect to see the world turned upside down in consequence, but no such machinery will do the work. "What is needed in our day as never before, is not new social machinery, but new personality, more wisdom, sanity, patience, light, capacity to control the already elaborate mechanism of time; and without these the wheels will soon run down and work will be undone, and the workers be smitten with despair;" and the proletariat left in a stage where the last is worse than the first. "Make better men, and you will have better times," was the wise word of the German philosopher, Zeller. When Dr. Frank Gunsaulus returned from a trip to Europe in 1903, he said to his people in Central Church: "The solution of the great problems of to-day is a religious one. . . . We have tried everything else but Christ. But labor, smutty and begrimed, will become calm at last, not by

The Church and the Social Problem

might, power, the sword, or by arms, but by Gethsemane and Calvary." The heart of man must be developed to be just and unselfish, and labor will get its rights. But the heart of labor must also be developed so that it will rightly use its rights. It will not get on while it is unfaithful to its tasks, while it dulls its intelligence by drink, while it lowers and depraves itself by beastly talk, while its mouth is full of curses for God and man, while it is selfish and low and degraded and brutal. Here the Church must do its greatest work. It must reclaim the moral nature of the laboring man, lift his ethical ideals, teach him to drop his vices, renew his will, surrender his selfishness; in short, it must elevate his life, and in doing this it will advance his social state, increase his prosperity, and intensify his happiness.

The following statement of Dr. Robert Flint, in his work on socialism, we believe to be eminently sound: "The social question is largely a moral question; and the key to every moral question is to be found in the state of the heart of individuals, in goodness or badness of will. The king-

May Help Solve the Social Problem

dom of heaven on earth does not begin in the world without, but works outward from the heart within. It can be based on no other foundation than the moral renovation of individuals—the *metanoia* of John the Baptist, and the precepts of the Sermon on the Mount. The great bulk of human misery is due, not to social arrangements, but to personal vices. It is unjust to lay the blame of the sufferings caused by indolence, improvidence, drunkenness, licentiousness, and the like, chiefly on the faulty arrangements of society, instead of on the evil disposition of those who exemplify these qualities or habits. Society may not be indirectly or wholly guiltless in the matter, but those who are directly and mainly guilty are, in general, the individuals who involve themselves and others in misery through shirking duty and yielding to base seductions. The scholastic teaching which studiously refrains from offending the lazy loafer, 'the wicked and slothful servant,' the drunkard whose self-indulgence is the sole cause of his poverty, the coarse sensualist who brings on himself disease and destitu-

The Church and the Social Problem

tion and the like, and which even encourages them to regard themselves not as sinners, but as sinned against, the badly used victims of a badly constituted society—this teaching, I say, is the most erroneous, the least honest, or faithful, and the least likely to be effective and beneficial that can be conceived.”

In concluding our discussion it may be of interest to give some of the replies of the secretaries of national labor organizations to the following question, which was submitted in connection with those to which previous reference has been made: “What would you suggest the Church should do in order to attract the laboring class more closely to itself?” Says one of our correspondents: “The ministers of the Church should study the conditions of the laboring class, learn of the treatment accorded them by their employers, and, if wrong exists, use their influence to right it. The fact that the rich and powerful may not find it palatable to have their sins denounced, should not deter those whose duty it is to condemn wickedness and praise virtue, from doing their duty. A more

May Help Solve the Social Problem

general acquaintance on the part of Churchmen with the laboring people in their parishes and in the vicinity of the Churches is necessary. The idea prevalent among laboring people is that the preacher has no particular interest in them; that he prosecutes his ministry simply for a livelihood; so, without the preacher makes some sacrifice, thus proving by his efforts that he has the welfare of the people at heart, the idea will continue to prevail. The laboring man needs sympathy, needs it more than any other class of men, and if he receives it he will be attracted to the Church which gives it." "Church pews should be made free, equality exist, and wealthy members should greet the working classes with cordiality, thus encouraging them to attend." "The Church, as at present constituted, can not make itself attractive to the laboring class. It could do so only by a revolution in its purposes and methods, going back to the socialism of the Founder and the labor class' consciousness of the disciples and early Christians." "Preach 'the laborer is worthy of his hire,' and let employees prac-

The Church and the Social Problem

tice the principles of Christianity in daily life." "People are attracted by love, by good-fellowship. The Church's love to the poor is not the Christ love. It is true that the Church often patronizes the poor, sometimes makes pensioners or paupers of them, but as a rule the Church is with the opponents of the laboring class. I would suggest that the preachers study the New Testament, and try to follow Him whom they profess to love." "If the clergymen would preach, teach, and practice the Fatherhood of God and the brotherhood of man in its simplicity, the Churches could not contain the vast army of workmen who would attend. All that is necessary to reach them is to manifest a spirit of brotherhood and associate with them on terms of equality. If they reach the workingman to-day they have to go where he is instead of drawing an imaginary line, establishing themselves upon a mountain-top, intrenched about with their so-called religiousness, and shouting across the valley through a megaphone, 'Come over to us and we will do you good.'" "In order to attract the laboring

May Help Solve the Social Problem

class more closely to itself the Church should co-operate more thoroughly with the laboring class instead of catering to those who, as a rule, are antagonistic to the laboring people." "Talk less of hell and heaven, of which the people are believing less than ever, and speak of the mother earth and of the conditions under which the majority of mankind, that is the laboring classes, live and work." "Cease to be a rich man's institution, and get back to first principles of contending for the right and opposing the wrong, no matter who does it." "The Church should use the tremendous influence that it has at its command to elevate the material as well as the moral welfare of the working people." "The Church must take up the study of political economy. It must discover and present to the people those just laws God has enacted for the government of societies. Political economy is as much a God-given science as astronomy or physics." "The Church should get nearer to industry, and express more respect for labor than it does for contributing robbers. Christ drove the money-changers from the

The Church and the Social Problem

temple to redeem a house of prayer from a den of thieves, but now the Church extends an embossed invitation to welcome back into the temple the sparkling diamonds which represent the congealed tears of widows and orphans. I love Christianity; and hate no man because he is rich. My hopes would be vain, and of all men I would be most miserable, if I were not a Christian; but Christianity was never intended as a harbinger for commercial pirates nor a bargain counter where the idle holders of wealth could purchase a passport to heaven." "Hew close to the line, let the chips fall where they may." "Teach justice; if labor received justice there would be little need of charity." "I recommend lectures on the labor question to be held in the churches, where prominent speakers might discuss the subject from the standpoint of the employer, the wage-earner, and the clergyman." "Cut out class distinctions." "Give attention to social science, realize the situation of the working classes and their needs, come to the point where the poor man has as much voice and prestige in its

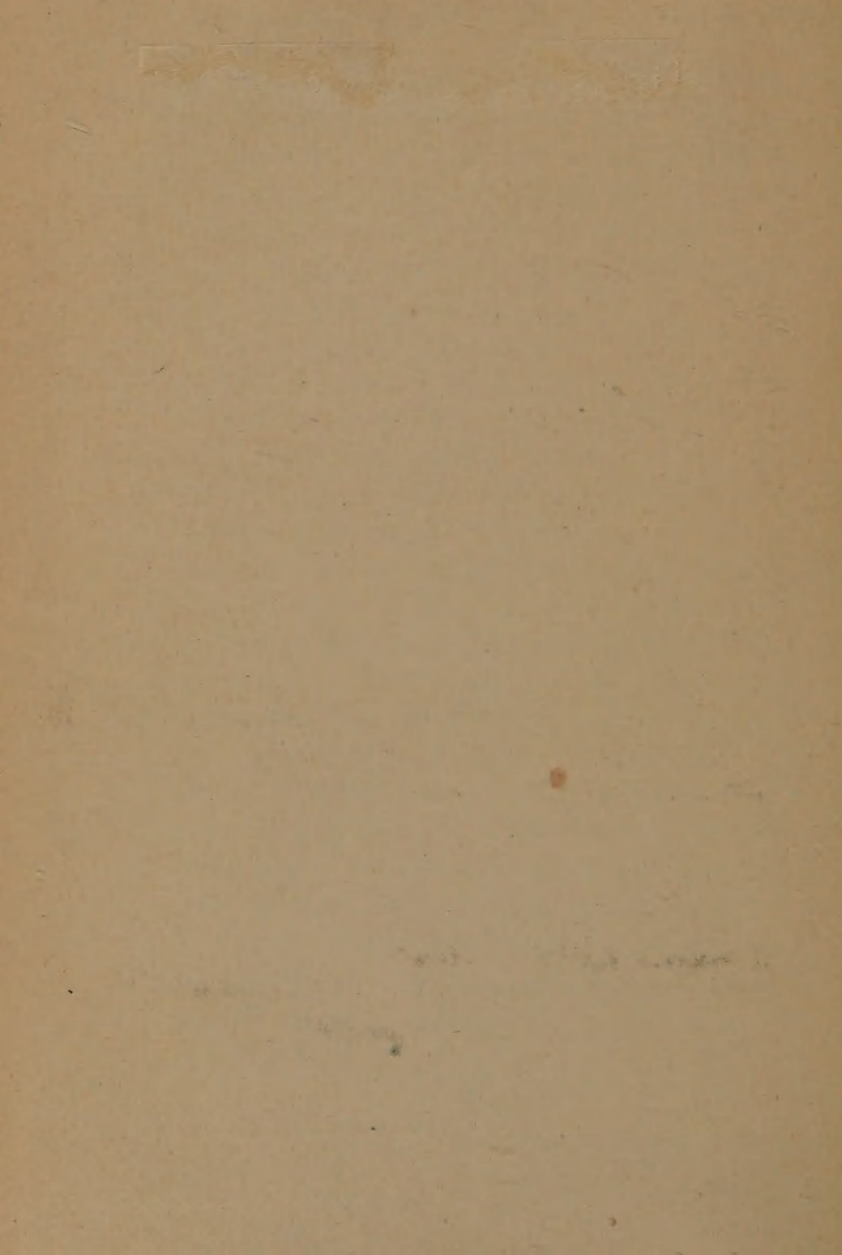
May Help Solve the Social Problem

affairs as the rich man." "Enter into a helpful relation with the trades-union movement." "The ministry should speak much and often in trying to get employers and employees to accept and practice in their mutual dealings the principles of Christianity. The Church is at fault because of its silence on the question of labor." "Mingle with the people. The Salvation Army does, and is respected where the Church is hated. Don't hang out your banner and expect the people to come to the Church, but go to those whom the Church wants to attract, and work unceasingly by ministering to their sick and those not in a position to care for themselves. Do something besides talk." "Preach, teach, and *live* love to all mankind regardless of conditions." "If the Church would follow in the footsteps of Jesus, who never had a roof covering Him, whose sole work was among the masses of the people, and who was hated by plutocrats, monopolists, and exploiters, and do like Him—go among the poor and lowly, and not only preach, but practice true Christianity, not moving away from

The Church and the Social Problem

the people into uptown districts, then the working people might have more faith in the preachers and Churches of to-day." "Let the laboring man come in the best clothes he can afford, without being insulted by the scowls of moneyed people in silks and broadcloth."

Other replies are much of the same nature, and cover pretty much the same points. Out of nearly one hundred answers from these recognized leaders of labor, there is not one who does not criticise the existing Church, show that he has in a measure lost confidence in it, and imply that its lack of interest in the temporal welfare of the people is its greatest present deficiency. The demand is constantly made that the Church study and discuss the labor problem, and the prophecy is given that the people will only be won when this is done. While we do not indorse many of the statements and suggestions made, they, in the main, express important truths which those who are interested in the Church's prosperity should earnestly ponder.



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